An Explanation of the Catechism

PART SECOND

Sacraments, Sacramentals, and Prayer.

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PART SECOND

Sacraments, Sacramentals, and Prayer.

Being ready always to satisfy everyone that asketh you a reason of that hope which is in you.

I Peter III., 15.

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Who instituted the Sacraments? **Christ Himself instituted the Sacraments.** The Church has always taught that Christ instituted the Sacraments. The Council of Trent solemnly defined that the Sacraments of the New Law were instituted by Christ. It is also clear from Scripture that Christ instituted the Sacraments. Scriptural proof of the divine institution of each Sacrament will be given when we come to the lesson on that Sacrament.

As Christ instituted the Sacraments, it follows that the Sacraments did not exist before Christ. In other words, the Sacraments did not exist under the Old Testament. As Christ instituted the Sacraments, it also follows that the Sacraments were not instituted by Apostles, Popes, Bishops, or Priests.

So far we learned two things about the Sacraments: (1) The Sacraments were made to give grace; (2) The Sacraments were instituted by Christ. But there is a third point to be explained about the Sacraments. Of what are the Sacraments made? **They are outward signs.**

What is a sign? A sign is something which makes us know about something else. Thus, smoke is a sign of fire, because it makes us know there is a fire; the ringing of the church bell is a sign because it makes us know that there is a church service; the wearing of the chasuble at Mass is a sign because it makes us know that the one who wears it is a priest. Thus, in all Sacraments there is a sign, that is, something that makes us know, or that signifies. something else.

Sacraments are **outward** signs. Now, what is an outward sign? An outward sign is a sign of which we become aware, which we perceive, through our senses of sight, scent, hearing, taste, or feeling. Thus, the wearing of the chasuble at Mass is an outward sign because we can see the priest wear it; smoke is an outward sign because we can see and smell it. In all the Sacraments there is an outward sign. Thus, in Baptism, the pouring of the water and the saying of the words: "I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost", is the outward sign of Baptism. The pouring of the water together with the saying of the words is a **sign** because it signifies or makes us know that the soul is being cleansed from sin. It is an outward sign because we can hear the words, feel the water, see the pouring of the water.

There is something very special about the outward sign in the Sacraments. The outward signs of the Sacrament not merely signify grace but they also give it. Thus, in Baptism

the pouring of the water together with the saying of the words not merely signifies that the soul is being cleansed from sin but also cleanses it from sin. A comparison taken from nature will make this clearer. The sun rising on the horizon in the morning signifies that the day has come, and not only signifies that the day has come but also gives us the day. In a similar manner the outward signs of the Sacraments not only signify grace but also give it. They have this power to give grace from Christ. Thus, Christ gave the pouring of the water and the saying of the words in Baptism the power of cleansing the soul from sin. Only those outward signs are Sacraments which have power to give grace and were instituted by Christ. Thus, the Sign of the Cross, though an outward sign, is not a Sacrament because of two reasons: it was not instituted by Christ and does not of itself give grace. So: **What is a Sacrament? A Sacrament is an outward sign instituted by Christ to give grace.** (136 Q.)

136 Q. Of what does the first part of the Catechism treat? Of what does the second part of the Catechism treat? What did Jesus Christ gain for us by His sufferings and death? Through what means does the grace of Christ come to our souls? To what may the Sacraments be compared? What are the Sacraments often called? Would the grace of Christ be of much benefit to our souls without the Sacraments? With what do the Sacraments connect us? Who instituted the Sacraments? Who solemnly defined that the Sacraments of the New Law were instituted by Christ? Did the Sacraments exist before Christ? Were any Sacraments instituted by Apostles, Popes, Bishops, or Priests? Of what are the Sacraments made? What is a sign? Of what is smoke a sign? Why? Mention one other sign. What is an outward sign? Give one example of an outward sign. In how many Sacraments is there an outward sign? What is the outward sign of Baptism? Why are the pouring of the water and the saying of the words: "I haptize thee, etc." a sign? Why are they an outward sign? Mention two things done by the outward signs of the Sacraments. Name a certain sign in nature which both signifies and gives a certain thing. Who gave the outward signs of the Sacraments the power to give grace? Is the sign of the Cross a Sacrament? Give two reasons for your answer. Could Christ have bestowed His grace upon us without the outward signs of the Sacraments? Give two reasons why Christ chose to bestow His grace upon our souls by means of the outward signs of the Sacraments.

As will be explained in the following lesson, the outward sign of Baptism consists in the pouring of the water and the saying of the words: "I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost." So, whoever baptizes should pour water on the head of the person who is to be baptized and say, while pouring the water: "I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost."

Now, suppose a wicked man, out of mockery should pour water on the head of an unbaptized person, and at the same time say the required words, would this be a real baptism?

No, to administer a Sacrament one must not only use the outward sign of the Sacrament but he must also have the intention of doing what the Church does, and what by the institution of Christ belongs to the nature of that Sacrament. Hence, who is insane, drunk, asleep, or in a stupor, one who goes through the external ceremonies in mockery, mimicry, or in play, does not administer a Sacrament. Hence, in the case given above, no Baptism would be administered.

Christ could have bestowed His grace upon us without the outward signs of the Sacraments. However, in His great wisdom, He chose to bestow grace upon our souls by means of the seven Sacraments in order:

(1) To teach us about the invisible effects of the Sacraments by means of these outward signs;
(2) To excite our devotion and move us to make due preparation for the reception of the Sacraments;
(3) To give us greater certainty as to the reception of grace;
(4) To make us practice various virtues, such as faith, humility, fortitude;
(5) To promote exterior worship, so beneficial and necessary to man;
(6) To unite the faithful in a Christian community by the visible bond of the Sacraments.

137 Q. In the preceding question we learned that Christ instituted the Sacraments. How many Sacraments did He institute? Christ instituted seven Sacraments.

The Apostles received these Sacraments at the hands of Christ and administered them to the faithful. The early Christians received these Sacraments as we receive them to-day. The writings of the Apostles and of the Apostolic Fathers, the Acts of the Martyrs, the early liturgies, the frescoes preserved in the Roman Catacombs to the present day, bear witness to this fact. Up to the sixteenth century, almost all the Christian bodies believed in the seven Sacraments. Thus, the Greek Orthodox separated from the Catholic Church in the ninth century, the Nestorians, and the Monophysites who had cut themselves off from the Catholic Church in the fifth century, believed in the seven Sacraments, and do so to the present time.

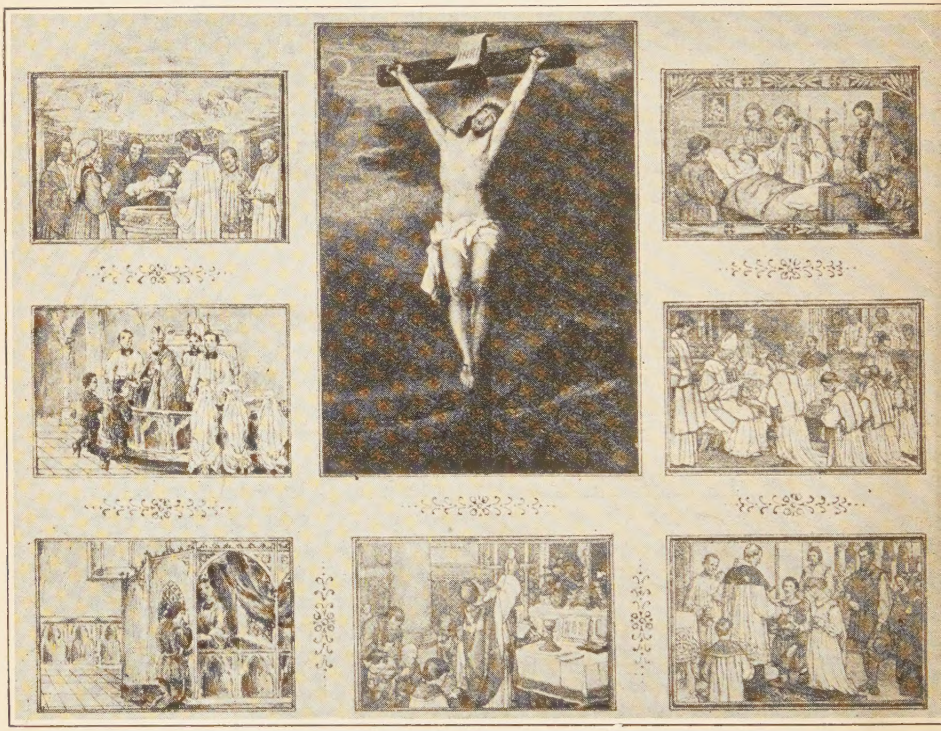
In spite of this universal belief among Christians in seven Sacraments, Luther, the father of Protestantism, denied four of the seven Sacraments, retaining but three as "having the command of God and the promise of the grace of the

New Testament", namely, Baptism, the Lord's Supper, and Penance. Some of the followers of Luther rejected Penance besides. Some went so far as to deny all Sacraments, claiming that they are mere empty signs of God's good will, which good will could be manifested without these external signs. To counteract these false doctrines and to assert plainly the traditional teaching of the Church, the Council of Trent solemnly defined that there are "seven Sacraments of the New Law, truly and properly so called, Baptism, Confirmation, Holy Eucharist, Penance, Extreme Unction, Holy Orders, and Matrimony."

Hence, the Church, which has authority to teach, tells us that there are seven Sacraments. What has been said above plainly shows that this teaching is based on Tradition. In treating of the Sacraments in particular, we shall also find Scriptural warrant for the existence of each of the seven Sacraments.

By means of the seven Sacraments, Christ provides fully for all the wants of our spiritual life. We are born to spiritual life in Baptism. That spiritual life is strengthened, fully developed, in Confirmation, nourished in the Holy Eucharist, healed of its ailments in Penance. In Extreme Unction the soul receives special assistance in sickness and danger of death. In Holy Orders pastors are ordained to administer the Sacraments and to teach and govern the faithful. Finally as the Church is to last to the end of time, new Christians must take the place of those who die. Matrimony was instituted to enable parents to bring up their children in the fear and love of God. So: **How many Sacraments are there? There are seven Sacraments: Baptism, Confirmation, Holy Eucharist, Penance, Extreme Uuction, Holy Orders, and Matrimony.** (137 Q.)

137 Q. How many Sacraments did Christ institute? To whom did the Apostles administer the seven Sacraments? Indicate two proofs of this fact. Name one body of Christians who cut themselves off from the Catholic Church centuries ago and believe to the present day in the seven Sacraments. How many of the seven Sacraments did Luther deny? Which of the seven Sacraments did Luther retain? How far did some of the followers of Luther go in denying the Sacraments? Why did the Council of Trent solemnly define that there are seven Sacraments? Is the doctrine of the seven Sacraments based on Tradition? Is there proof in the Scripture for the existence of each of the seven Sacraments? For what wants does Christ provide by means of the seven Sacraments? Name the Sacrament in which we are born to spiritual life. Name the Sacrament in which the spiritual life is fully developed. Name the Sacrament in which the spiritual life is nourished. Name the Sacrament in which the soul is healed of its spiritual ailments. Name the Sacrament in which the soul receives special assistance in sickness and in danger of death. Name the Sacrament in which pastors are ordained to administer the Sacraments and to teach and govern the faithful. Name



Charles Beyaert | Jan Van Dyck | Charles Beyaert

The Sacraments give grace through the Merits of Jesus Christ

BAPTISM
CONFIRMATION
PENANCE

HOLY EUCHARIST

EXTREME UNCTION
HOLY ORDERS
MATRIMONY

the Sacrament which enables parents to bring up their children in love and fear of God.

138 Q. In question 136 it was stated that Christ instituted the Sacraments to bring to our souls the grace He had earned, merited, by suffering and dying for us on the cross. So: **Whence have the Sacraments the power of giving grace? The Sacraments have the power of giving grace from the merits of Jesus Christ.** (138 Q.)

138 Q. Why did Christ institute the Sacraments?

139-144 Q. As taught under 104-105 Q. sanctifying grace is the spiritual life of the soul. Hence, a soul in the state of sanctifying grace is spiritually living; and a soul without sanctifying grace, or with original or mortal sin, is spiritually dead. Now **two Sacraments give sanctifying grace to souls spiritually dead.** These two Sacraments are called **Sacraments of the dead,** because they may be received by souls spiritually dead. The Sacraments of the dead are **Baptism and Penance.**

Five Sacraments increase sanctifying grace in the souls which are spiritually living, that is in souls in the state of sanctifying grace. These Sacraments are called **Sacraments of the living,** because they should be received only by persons who are spiritually living, or, in other words are received worthily only by those who are already living the life of grace. The Sacraments of the living are: **Confirmation, Holy Eucharist, Extreme Unction, Holy Orders, and Matrimony.**

Trying to give food or drink to a dead man would be a wanton waste, a squandering of good things, because food or drink cannot benefit the dead. In like manner, the receiving of a Sacrament of the living by a person in the state of original or mortal sin, in other words, by a person spiritually dead, is a waste of that Sacrament, because a Sacrament of the living cannot benefit a person spiritually dead. Now a waste, an ill-use, an abuse of a **sacred thing is called sacrilege.** The more sacred the thing is, the greater the sacrilege in abusing it. Hence, the abuse of a Sacrament **is a great sin** because it is the abuse of a thing which is most sacred. So: **What grace do the Sacraments give? Some of the Sacraments give sanctifying grace and others increase it in our souls.** (139 Q.)

Which are the Sacraments that give sanctifying grace? The Sacraments that give sanctifying grace are Baptism, and Penance; they are called Sacraments of the dead. (140 Q.)

Why are Baptism and Penance called Sacraments of the dead? Baptism and Penance are called Sacraments of the dead, because they take away sin, which is the death of the soul, and give grace, which is its life. (141 Q.)

Which are the Sacraments that increase sanctifying grace in our soul? The Sacraments that increase sanctifying grace in our soul are: Confirmation, Holy Eucharist, Extreme Unction, Holy Orders, and Matrimony; and they are called Sacraments of the living. (142 Q.)

Why are Confirmation, Holy Eucharist, Extreme Unction, Holy Orders, and Matrimony called Sacraments of the living? Confirmation, Holy Eucharist, Extreme Unction, Holy Orders, and Matrimony are called Sacraments of the living, because those who receive them worthily are already living the life of grace. (143 Q.)

What sin does he commit who receives the Sacraments of the living in mortal sin? He who receives the Sacraments of the living in mortal sin commits a sacrilege, which is a great sin, because it is an abuse of a sacred thing. (144 Q.)

139-144 Q. What is the spiritual life of the soul? Which souls are spiritually living? Which souls are spirtually dead? How many Sacraments give sanctifying grace to souls spiritually dead? What are these Sacraments called? Why are they so called? Which are these Sacraments? How many Sacraments increase sanctifying grace in the souls which are spiritually living? What are these Sacraments called? Why are they so called? Which are these Sacraments? What would you call the giving of food or drink to a dead man, and why? What do you call the receiving of a Sacrament of the living by a person spiritually dead, and why? What is the waste of a sacred thing called? Why is the waste or abuse of a Sacrament a great sin?

145-146 Q. In the foregoing questions we learned that the Sacraments were instituted to give grace (136 Q.); that they either give or increase sanctifying grace in our souls (139 Q.). But the Sacraments do more than this. From questions 104, 105, 110, you remember that there are two kinds of grace: sanctifying grace and actual grace. Well, the Sacraments not only give or increase sanctifying grace, but they also give a **special grace called sacramental grace.** An example will make this clearer. Confirmation was instituted to make us strong and perfect Christians and soldiers of Jesus Christ. Confirmation, therefore, besides increasing sanctifying grace in the soul also gives a special to help us to live as strong and perfect Christians and soldiers of Jesus Christ. This special help is called the sacramental grace of Confirmation. So: **sacramental grace is a special help which God gives to obtain the end for which he instituted each sacrament.**

Besides sanctifying grace do the Sacraments give any other grace? Besides sanctifying grace the Sacraments give another grace, called sacramental grace. (145 Q.)

What is sacramental grace? Sacramental grace is a

special help which God gives, to attain the end for which He instituted each Sacrament. (146 Q.)

145-146 Q. How many Sacraments give a sacramental grace? What is the sacramental grace of Confirmation? What is sacramental grace?

That special help consists in a right to special actual graces needed to obtain the end for which each Sacrament is instituted.

147 Q. In this question the Catechism asks whether the Sacraments always give grace. You will understand this better by again considering the method of irrigating dry land. The water of the river or the lake is brought to the dry land in canals. From these canals the water is run into side ditches and furrows on the land to be irrigated. The irrigation ditches always carry water during the irrigation season. The dry farmer who needs the water opens the head of his side ditches or furrows, and lets the water flow on his land. When he does not need the water he dams up or boards off the head of his ditches and furrows, and then the water flows by his land. So during the irrigation season the irrigation ditches always bring water to the land unless they are dammed up or boarded off. That dam or board is an **obstacle** to the flow of the water.

Again the water pipes in our city homes always give water unless we turn off the water. Turning off the faucet is placing an obstacle to the flow of the water.

In a similar manner, the Sacraments always give grace to the one who receives them unless that one puts an **obstacle** in the way. **Mortal sin** is an obstacle to grace in the Sacraments of the living. In other words, one receiving a Sacrament of the living in the state of mortal sin, receives no grace through that Sacrament. **Unwillingness** to receive a Sacrament is a second obstacle to the grace of that Sacrament. Thus, an unbaptized man who would ask the priest to baptize him simply to please the Catholic woman he is about to marry but who in his own mind does not wish to be baptized, would not receive the grace usually given in Baptism; in fact he would not receive the Sacrament of Baptism at all. **Unfitness** is the third obstacle to the grace of the Sacraments. Thus, an unbaptized person cannot receive grace through any Sacrament except Baptism, because a person must be baptized before receiving the other Sacraments. Not only can an unbaptized person not receive grace through any of the other Sacraments, but he cannot even receive the Sacraments themselves. For this reason an unbaptized person would not be Confirmed though he went through the ceremony of Confirmation; he would receive neither the grace nor the Sacra-

ment. Holy Communion is an exception to this rule. An unbaptized person could receive Holy Communion. He would, however, not receive its grace.

Hence, **mortal sin, unwillingness, unfitness, are three obstacles which render one unable to receive the grace of the Sacraments. If a person receives a Sacrament without placing an obstacle in the way, he receives it with the right dispositions, and receives its grace.** So: **Do the Sacraments always give grace? The Sacraments always give grace, if we receive them with the right dispositions.** (147 Q.) The Catechism explains the special dispositions required for the reception of each Sacrament in the lessons treating of that Sacrament.

147 Q. Do the irrigation ditches always bring water to the land during the irrigation season? What do you do by turning off the faucet of the water pipes? Do the Sacraments always give grace to the one who receives them? Name three obstacles to the grace of the Sacraments. In what Sacraments is mortal sin an obstacle to the grace of the Sacrament? Would a person who is unwilling to be baptized receive Baptism or its grace? Can an unbaptized person receive grace through any Sacrament except Baptism? Can an unbaptized person receive Holy Communion? Would he receive its grace?

LESSON THIRTEENTH

ON THE SACRAMENTS IN GENERAL.

Part Second—The Character of some Sacraments.

148-151 Q. In the preceding questions we learned that all the Sacramens give or increase sanctifying grace; that all give sacramental grace. In the following questions we are taught that some Sacraments do more: they imprint a certain **mark on the soul, a spiritual mark, a mark which remains forever.** This mark is called character.

You will understand the nature of this spiritual mark better by contrasting it with the battle-scar on the face of a soldier. No doubt you have seen many a battle-scarred soldier of the World War. These scars are material or physical marks, because they are made in matter, namely, the flesh of the soldier. The character of the Sacraments, on the contrary is a spiritual one. It is called spiritual because it is in the soul, which is a spirit, and because it pertains to the spiritual life of the soul.

The battle-scars remain for life, but, of course, disappear after this life when the body moulders in the grave. The character of the Sacraments, on the contrary, remains not only for life, but even after death, as long as the soul lives, that is, forever.

To have a still better understanding of the character imprinted by some Sacraments, we may compare that character with sanctifying grace. Sanctifying grace may be increased in the soul; the character of the Sacraments cannot grow. Sanctifying grace may be lost to the soul, namely, by mortal sin; the character of the Sacraments is not lost by mortal sin, not even by the sin of apostasy from the faith.

The Sacraments which imprint a character in the soul are: Baptism, Confirmation, Holy Orders. This was defined explicitly by the Council of Trent. (Session VII., Canon IX.)

Baptism makes one a Christian, a member of the Church of Christ. Confirmation makes one a strong and perfect Christian, a soldier in the army of Christ. Holy Orders makes one an officer in the army of Christ.

Baptism, Confirmation, and Holy Orders cannot be received more than once because the character these Sacraments im-

print in the soul remains forever. A citizen does not apply for citizenship, because he is already a citizen; a soldier does not enlist in the army during the time of his service, because he already belongs to the army; the colonel does not apply for a colonel's commission, because he is already a colonel. So, a baptized person is not baptized again to become a member of the Church of Christ, because he is already a member of the Church of Christ; a person who is confirmed is not confirmed again to become a soldier in the army of Christ, because he is already a soldier in the army of Christ; a priest is not ordained again to become an officer in the army of Christ, because he is already an officer in the army of Christ.

As explained above, the character imprinted by Baptism, Confirmation, and Holy Orders remains not only in this life but also in the life to come. In the future life these marks will be titles of honor and glory in those who are saved, distinguishing them from those who have not these marks. On the contrary, these marks will be signs of shame in those who are lost and will thus add to their punishment.

What a shame to the lost if in Baptism they had become heirs to the kingdom of Heaven, and lost their heritage through their own fault; what a disgrace to the lost if in Confirmation they had become soldiers of Christ, and deserted His army for the camp of the devil; what ignominy to the lost if they had been officers in the army of Christ, and betrayed their General, as Judas did!

To sum up: **Can we receive the Sacraments more than once? We can receive the Sacraments more than once, except Baptism, Confirmation, and Holy Orders.** (148 Q.)

Why can we not receive Baptism, Confirmation, and Holy Orders more than once? We cannot receive Baptism, Confirmation, and Holy Orders more than once, because they imprint a character in the soul. (149 Q.)

What is the character which these Sacraments imprint in the soul? The character which these Sacraments imprint in the soul is a spiritual mark which remains forever. (150 Q.)

Does this character remain in the soul even after death? This character remains in the soul even after death, for the honor and glory of those who are saved; for the shame and punishment of those who are lost. (151 Q.)

148-151 Q. What do some Sacraments imprint in the soul? What kind of a mark do some Sacraments imprint in the soul? How long does that mark remain? What is this mark called? What kind of a mark is a battle scar? How long does a battle scar remain? Why is

the character of some of the Sacraments called a spiritual mark? Can sanctifying grace be increased in the soul? Can the character of the Sacraments be increased in the soul? Can sanctifying grace be lost to the soul? Can the character of a Sacrament be lost to a soul? Which Sacraments imprint a character in the soul? What does one become in Baptism? What does one become in Confirmation? What does one become in Holy Orders? Can Baptism, Confirmation, Holy Orders, be received more than once? Give a reason for your answer. What will the character of the Sacraments be in the life to come to those who are saved? What will the character of the Sacraments be in the life to come to those who are lost?

CEREMONIES USED IN THE ADMINISTRATION OF THE SACRAMENTS.

As explained under question 136, Sacraments in themselves are very simple things. They are mere outward signs Thus, for instance, Baptism consists in pouring water on the head of the person to be baptized and saying, while pouring the water: "I baptize thee, in the name of the Father, and of the Son, and of the Holy Ghost." Thus, actual Baptism could be given within half a minute. However, when the priest baptizes a person in the church, it takes much longer. The same can be said of the other Sacraments. Why is this? Because the Church prescribes certain prayers, actions, and movements, which are called ceremonies. Some of these ceremonies precede the administration of the Sacrament, others follow.

These ceremonies are not needed for the existence or validity of the Sacrament. The Sacraments would exist without these ceremonies, and sometimes the ceremonies are dispensed with. Thus, when a lay person or a priest baptizes someone in case of necessity, he merely pours the water and, while pouring the water, says: "I baptize thee, in the name of the Father, and of the Son, and of the Holy Ghost." A person baptized in this way is as really baptized as if he had been baptized with all the ceremonies. This follows from the fact that the power to give grace comes solely from the outward sign instituted by Christ.

Why then does the Church use ceremonies? The Church uses ceremonies in the administration of the Sacraments for the following reasons:

(1) The ceremonies explain to us the nature and effects of the Sacraments;

(2) They indicate the dispositions necessary to receive the Sacraments worthily;

(3) They impress upon us the obligations which the reception of the Sacraments imposes;

(4) They increase our veneration for the Sacraments, and make our worship more worthy of the adorable majesty of God.

Some ceremonies owe their origin to physical reasons. For instance, lights were used at the religious services of the early Roman Christians in the Catacombs to dispel darkness in these underground places of worship. When the persecutions ceased, and the Christians were allowed to worship openly, the lights were retained to symbolize Christ, the light of the world, also as a type of the light of faith, the beam of hope, the flame of love.

What do you call the prayers, actions and movements, prescribed by the Church in the administration of the Sacraments? Do the ceremonies precede or follow the administration of the Sacraments? Are the ceremonies needed for the existence and validity of the Sacraments? Do the ceremonies always accompany the administration of the Sacraments? Give an instance of a Sacrament administered without ceremonies. Is a person baptized without ceremonies really baptized? Why? Give two reasons why the Church uses ceremonies. Why were lights used in the religious services of the early Christians in the Catacombs? Why were the lights retained after the Christians worshiped openly?

REVERENCE FOR THE SACRAMENTS.

To increase your reverence for the Sacraments, remember these three things:

(1) The Sacraments came to us from the Son of God made man, God Himself, the Maker, Master, and Ruler, of all things;

(2) They were purchased at the cost of His Precious Blood;

(3) They are channels of divine grace and make us partakers of the life of God.

If you wish to provide abundantly for all needs of your soul on its pilgrimage to Heaven, receive the Sacraments as frequently and fervently as possible. Doing this, you will "lay up to yourselves treasures in Heaven, where neither the rust nor the moth do consume, and where thieves do not break through nor steal" (Matt., VI., 26.).

Give two reasons which increase your reverence for the Sacraments.

DRAWING ON THE MERITS OF CHRIST.

When James celebrated his twenty-first birthday, his father said to him: "James, I own a rich plantation in the Philippine Islands. I give it to you to-day as a birthday present. Go and take possession of it." James thanked his father for

so great a favor. But he wondered how he could raise the money to go to the Philippine Islands.

At this point his eldest brother came to him and handed him a checkbook saying: "I have earned thousands of dollars and turned them over to my father for safe keeping. Draw checks on this money whenever you need it on your trip to the Philippine Islands."

In this story James is the Christian. The father is God the Father. The eldest brother is Christ. The plantation in the Philippine Islands means our Heavenly home. The journey to the Philippine Islands is the image of our pilgrimage to Heaven. The right to draw checks is our right to receive the Sacraments. The money for the trip is the grace needed by our souls on our pilgrimage to Heaven. This grace was earned by Christ when He suffered and died for us; it was deposited with the heavenly Father. Every time we receive a Sacrament, we draw a check on the merits of Christ. How kind of God the Father to hold at our disposal the merits of Christ! How good of Christ to have suffered and died to earn these graces for us! How fortunate we are to be allowed at all times of life to draw on the merits of Christ.

SACRAMENTAL GRACE.

The life of the Christian is a continual warfare on earth. He is beset with enemies on all sides. From the time he reaches the age of reason until his dying day, he has to fight the devil, the world, and the flesh. But the Christian need not lose heart. When the fight is on, Christ, unlike the leaders of modern armies, will be with His soldiers. The soldiers are His. He knows them all by name. His eye rests with love on each of them. In the hour of need He will assist them with His sacramental grace, giving them all the actual graces to which they acquired a right when receiving the various sacraments, leading the way, heartening them on, shielding them from danger until the final victory is won.

THE BEST DISPOSITIONS.

The Sacraments always give grace if one puts no obstacle in the way, just as the fire always gives heat and light if one puts no obstacle in the way, as for instance, by the use of a shade or a screen. Hence, Baptism and Confirmation work their effects on infants; and the man who desired to receive the last Sacraments whilst he was conscious, profits by them though he be unconscious while receiving them. The better our dispositions, however, the greater our worthiness and our capacity for grace, and the more abundant the grace received through the reception of the Sacrament. Therefore, let us always receive the Sacraments with the best possible dispositions.

JULIAN THE APOSTATE.

This Roman emperor, twenty years after his Baptism, renounced the Christian faith and returned to paganism. Convinced that his Baptism and Confirmation had imprinted a character in his soul, he tried every means to rid himself of it. Thus, he had the blood of victims offered to idols poured over his head. He had recourse to many other superstitious practices to remove this character. But all in vain, of course, because the character of these Sacraments remains forever. On judgment day he will appear with the character of these two Sacraments on his soul, and will be judged accordingly.

WONDERFUL WORK OF THE SACRAMENTS.

Doctors Claxton and McCarthy met Father Turner at the home of a Catholic family on occasion of a sick call. After priest and physicians had attended to the patient, Dr. Claxton said to Father Turner: "Well, Father, there is a great likeness between the work of the physician and that of the priest. Both are needed to remedy the ills to which human flesh is heir; both are wanted at times of sickness and death." "Yes," interrupted Dr. McCarthy, "there is a great resemblance, but there is a still greater difference. We doctors attend to the body, the priests attend to the soul; we are concerned with this life, they are concerned with the life to come." "Nor is this the main difference," added Father Turner. "Physicians rely on the discoveries of human science, we are guided by divine wisdom; your remedies do not always cure the patient, we effect infallible cure: we baptize, and the soul is cleansed; we say, 'I forgive, etc.' and the sins are forgiven; you leave the patient at death, we bring him to the great white throne of God; you treat only the living, in Baptism and Penance we bring to life those who are spiritually dead, and with the aid of the other Sacraments we provide them with grace, light and strength, for all the needs and dangers of life."

LESSON FOURTEENTH

ON BAPTISM.

Part First—The Nature, Necessity, Minister, of Baptism, and Manner of Baptizing.

152-153 Q. After treating of the Sacraments in general in the preceding lesson, the Catechism will now treat of each of the Sacraments in particular. In the present lesson the Catechism explains Baptism.

The word baptism comes from the Greek **baptizein**, which means to wash or to dip. As we learned in the preceding lesson, Baptism is a Sacrament. Being a **Sacrament**, Baptism must (1) have an outward sign, (2) be instituted by Christ, (3) signify and give grace.

(1) The outward sign of Baptism will be explained under the questions 156 and 158.

(2) That Christ instituted Baptism is certain from the teaching of the Church, as we learned under question 136. This teaching of the Church is based on the text of the Bible quoted below, and on the universal uninterrupted Traditional teaching of the Church. There is some doubt as to precisely when Christ instituted Baptism. The more probable opinion seems to be that the Sacrament of Baptism was instituted in the spring of the year 30, in accordance with these words of St. John: "After these things, Jesus and His disciples came to the land of Judea; and there abode with them and baptized."[1]

Christ solemnly published, or promulgated, the law of Baptism, on the day of His Ascension, when He said to His Apostles: "All power is given to Me in heaven and on earth. Going therefore teach ye all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."[2]

(3) Baptism signifies and gives grace, namely, sanctifying grace. See now what sanctifying grace does for us in Baptism:

(1) Sanctifying grace **cleanses us from original sin**, which, as you will remember from the Fifth Lesson, is mainly a privation of the sanctifying grace which we were to inherit from our first parents. As light expels darkness from a room, so sanctifying grace expels original sin from the soul. Again, as life drove death from the body of Lazarus, when Christ said: "Lazarus, come forth"; so sanctifying grace, which is the spiritual life of the soul, drives away original

1 John III., 22.
2 Matt. XXVIII., 19

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GOING THEREFORE TEACH YE ALL NATIONS, BAPTIZING THEM IN THE NAME OF THE FATHER, AND OF THE SON, AND OF THE HOLY GHOST. (Matt. XXVIII., 19.)

sin, which is the spiritual death of the soul, when the priest baptizes one saying: "I baptize thee, etc."

(2) Sanctifying grace as we learned under questions 104 and 105, **makes us adopted children of God;**

(3) Sanctifying grace also **makes us heirs to the kingdom of heaven,** as we learned under the same questions 104 and 105.

So, Baptism cleanses us from original sin, makes us children of God and heirs of heaven. **It also makes us Christians** Thus St. Paul wrote to the Galatians: "For as many of you as have been baptized in Christ, have put on Christ."[1] See also Cor. VI., 15; Acts II., 41.

You will sometimes hear well meaning people say: "I am not baptized, but I am a good Christian just the same." They may think well of Christians and Christianity, but, if they are not baptized, they are not Christians in the true sense of the word.

Baptism not only forgives original sin but also all actual sins (see Lesson Sixth), if the person baptized has attained the use of reason and is guilty of any actual sins.

That Baptism forgives original sin and actual sins is evident from many texts of Scripture. Thus Ananias said to Saul: "Be baptized and wash away thy sins."[2]

Baptism does still more. It also **forgives all punishment due to sin.** This means not only the eternal punishment due to sin in hell, but also all temporal punishment due to sin in this life or in the life to come, in purgatory. This is plain from the decree of the General Council of Florence, in the year 1439: "No satisfaction is to be enjoined on the baptized for past sins; and if they die before any sin is committed, they will immediately attain to the kingdom of Heaven and to the vision of God."

To sum up: **What is Baptism? Baptism is a Sacrament which cleanses us from original sin, makes us Christians, children of God and heirs of heaven.** (152 Q.)

Are actual sins ever remitted by Baptism? Actual sins and all the punishment due to them are remitted by Baptism, if the person baptized be guilty of any. (153 Q.)

152-153 Q. From what word does "Baptism" come? What does that word mean? Who teaches that Christ instituted Baptism? On what is the teaching of the Church on the institution of Baptism based? When was Bapism instituted? When was the law of Baptism promulgated? What grace does Baptism signify and give? What does sanctifying grace

1 Gal. III., 27.
2 Acts XXII., 16.

do for us in Baptism? Give one comparison to show how sanctifying grace in Baptism cleanses our soul from original sin. Where do we become Christians? Quote a text from St. Paul to show that Baptism makes us Christians. What kind of sins does Baptism forgive besides original sin? Give text from Scripture to prove your answer. What does Baptism forgive besides sin? What general council teaches this? What does Baptism infuse into our soul with sanctifying grace? What sacramental grace does Baptism confer? What does the character of Baptism enable us to do? What does the character of Baptism render us incapable of doing? Why is Baptism called "the first Sacrament"? Why is Baptism called "the door of the Sacraments"? Why is Baptism called "the door of the Church"?

With sanctifying grace Baptism infuses into our soul the theological virtues of faith, hope, and charity, also the moral virtues of prudence, justice, fortitude, and temperance, as well as the gifts of the Holy Ghost.

Besides, Baptism confers its own sacramental grace, which is a special help to live as becomes a Christian, an adopted child of God, and an heir to the kingdom of heaven (145-146 Q).

Finally, Baptism imprints a special character on the soul, which character enables that person to receive other Sacraments and renders that person incapable of being baptized again.

Baptism is frequently called "the first Sacrament," because one can receive no other Sacrament before Baptism. Baptism is also called "the door of the Sacraments," because through Baptism we have access to the other Sacraments. Baptism is sometimes called "the door of the Church," because through Baptism we become members of the Church.

154 Q. In the preceding question we saw what Baptism is and what it does for us; in the present question we shall learn about the necessity of Baptism. The necessity of Baptism will appear from the following story.

A certain man named Nicodemus "came to Jesus by night, and said to Him: Rabbi, we know that Thou art come a teacher from God; for no man can do these signs which Thou dost, unless God be with him * * * Jesus answered: Amen, Amen, I say to thee, unless a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God." [1]

The Church through the Council of Trent declares (Session VII., Baptism, canon 2) that these words refer to the Sacrament of Baptism. Hence, **without Baptism no one can enter into the kingdom of heaven; therefore, Baptism is necessary to salvation.**

Christ makes no exception to this law; this law, therefore, applies to all, infants as well as adults. Christ also said to the Apostles: "Going therefore teach ye all nations: baptizing

[1] John III., 1, 2, 5.

them in the name of the Father, and of the Son, and of the Holy Ghost."[1] Here again Christ does not except the infants; neither should we.

Should any one contend that no example of the Baptism of infants is found in Holy Writ, answer that the Baptism of infants is included in the following texts of Scripture: "She was baptized and her household."[2] I baptized the household of Stephanus."[3]

Tradition as to the necessity of infant Baptism is clear from the very beginning. Origen (Ep. ad Rom. VI.), an eminent Christian writer who died A. D. 232, wrote: "The Church received from the Apostles the tradition of giving Baptism to infants."

The Council of Trent solemnly defines the doctrine of infant Baptism. Canon 770 of the New Canon Law says: "Infants should be baptized as soon as possible. Pastors and preachers should remind the faithful of this grave obligation."

As stated above, unbaptized infants cannot enter into the kingdom of Heaven. They have no natural right, since heaven is a free gift of God. They have no supernatural right to heaven, since they do not fulfill the required condition, namely, that they receive Baptism.

While infants who die without Baptism do not enjoy the happiness of heaven, they do not suffer the pains of hell. They may, on the contrary, enjoy a natural happiness which will have no end. So: **Is Baptism necessary to salvation? Baptism is necessary to salvation, because without if we cannot enter into the kingdom of Heaven.** (154 Q.)

154 Q. Quote the words of Christ to Nicodemus proving the necessity of Baptism. Where does the Church teach us that these words refer to Baptism? Does Christ except infants from the law of Paptism? Should we? Quote one text of Scripture where the Baptism of infants seems to be included. Quote Origen on the necessity of Infant Baptism. Where was the doctrine of infant Baptism solemnly defined? Why have unbaptized infants no natural right to heaven? Why have unbaptized infants no supernatural right to heaven? Do unbaptized infants suffer the pains of hell? What kind of happiness do unbaptized infants enjoy?

155 Q. This question tells who should baptize. On the day of His Ascension Our Lord commissioned His Apostles to baptize, saying: "Going therefore teach ye all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."[4] The Apostles transmitted this power to the bishops, their successors in office, and, through the bishops, to the priests. Hence, **the bishops and priests** baptize under

1 Matt. XXVIII., 19.
2 Acts XVI., 13.
3 1 Cor. 1., 16.
4 Matt. XXVIII., 19.

ordinary circumstances; in other words, they are **the ordinary ministers of Baptism.**

Though the ordinary minister of Baptism is the priest, the administration of Baptism is reserved to the pastor of one's parish or to any other priest delegated by the pastor or by the bishop of the diocese.

Though the priest is the ordinary minister of baptism, **any one who has the use of reason can baptize validly,** that is, can administer real baptism. However, it is only in danger of death, when no priest can be had, that is, **in case of necessity** that anyone who has the use of reason may baptize. This is true whether this person be a Catholic layman or any other man or woman, heretic or schismatic, infidel or Jew.

However, even in baptizing in case of necessity, there is an order of preference to be followed. If a priest be present, he is to be preferred to a deacon, a deacon to a sub-deacon, a sub-deacon to a layman, a Catholic to a non-Catholic, a man to a woman, unless for the sake of modesty it should be more becoming that the woman baptize, or again, unless the woman should understand better the method of baptizing. (Canon 742, Par. 2.)

The father or mother may not baptize their own child except in danger of death when no one else is at hand who could baptize. (Canon 742, Par. 3).

In case a lay person baptizes, two or at least one witness should be used, if possible, to prove the conferring of the Baptism.

Lay persons are allowed to baptize in case of necessity because otherwise some might die without Baptism. The Church allows this in virtue of the power of binding and loosing granted by Christ. See Part 1st, the Apostles' Creed, 115-125, Page 97.

The Church grants this power and permission to laymen because she believes it to be the wish of Christ to make the administration of Baptism as easy as possible in case of necessity, because Baptism is necessary to salvation. So: **Who can administer Baptism? The priest is the ordinary minister of Baptism; but in case of necessity any one who has the use of reason may baptize.** (155 Q.)

When a lay person baptizes, the ceremonies of Baptism used by the priest in the administration of that Sacrament, are omitted. When a person is baptized without ceremonies, these ceremonies should be supplied at the church by a priest as soon as possible.

155 Q. Whom did our Lord commission to baptize? When? To whom did the Apostles transmit the power to baptize? Who are the ordinary ministers of Baptism? To whom is the administration of

Baptism reserved? Who can baptize validly? When may anyone who has the use of reason, baptize? In case of necessity, should a non-Catholic person baptize when a Catholic person is present? In case of necessity, when should a woman baptize rather than a man? When may parents baptize their own child? When should one or more witnesses be used in baptizing? Why? Why are lay persons allowed to baptize in case of necessity? By what power does the Church allow lay persons to baptize in case of necessity? Do lay persons who baptize in case of necessity use the ceremonies of Baptism? When, where, and by whom must the ceremonies which were omitted in Baptism, be supplied?

156 Q. Since in case of necessity any one who has the use of reason may baptize, every one should know how to administer this Sacrament.

What is to be used in baptizing? **Water,** that is true and natural water, whether it be water of the sea, or fountain, or well, or marsh; whether it be clear or turbid; fresh or salty; hot or cold; colored or uncolored. Water made from melted ice, snow, hail or steam, is also looked upon as true water. Rose water and other toilet waters pressed from the leaves of flowers would not be true and natural water.

Water is the best, the most universal cleansing agent known. It is, therefore, aptly used in the Sacrament of Baptism together with the words: "I baptize thee, in the name of the Father, etc." to signify that the soul is cleansed from sin.

When Baptism is administered by a priest with all the rites and ceremonies prescribed in the ritual, water especially blessed for that purpose is to be used. This water is called Baptismal water. It is blessed by the priest with the addition of Holy Chrism and the Oil of Catechumens consecrated by the bishop. The blessing of Baptismal water takes place on Holy Saturday and the Vigil of Pentecost.

In case a lay person baptizes, common water is used, not Baptismal water, nor holy water.

How is the water to be used in Baptism? The word baptize means to wash, to dip. Three forms of washing have been used by the Church in baptizing: immersion or dipping; infusion or pouring; aspersion or sprinkling. The form usually employed in ancient times was unquestionably immersion. However immersion was sometimes impossible, as is in the case of the sick and the dying. Then the Sacrament was administered by pouring or sprinkling.

The present Canon Law expressly recognizes the validity of the three modes of baptizing mentioned above. However, it expresses its preference for Baptism by pouring or dipping, or a combination of pouring and dipping, and orders that the manner of baptizing prescribed by approved rituals be followed. In the United States the approved rituals prescribe Baptism **by infusion or pouring.** The water, then, is to be poured. Therefore it would not be sufficient for the water

merely to touch the person to be baptized; it must flow; otherwise there would seem to be no real washing.

On what part of the body is the water to be poured? The water is to be poured **on the head of the person.** The water must touch the body; therefore, if the hair is abundant, one should part it before pouring the water or pour the water on the forehead.

Should it be impossible to pour the water on the head of the person to be baptized, as might happen in the case of a railroad wreck, Baptism should be conferred conditionally on the part of the body that can be reached. In such a case, however, Baptism would have to be repeated conditionally, if the person survived, with the words: "If thou art not baptized, I baptize thee, etc." (Canon 746, Par. III.)

What words are to be used in baptizing? **Whoever baptizes should say: "I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost."** The Church uses these words in baptizing because they were prescribed by Christ on the day of His Ascension, when He said to His Apostles: "Going therefore teach ye all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."[1]

Who should speak these words? The person who pours the water. If one person poured the water and another said the words, the one who poured the water would simply be washing the body, and the one who speaks the words would not be telling the truth when he says: "I baptize thee etc.", because he would not be doing any washing; therefore, there would be no Baptism.

Finally, it should be noted that one should say the words whilst pouring the water. So: **How is Baptism given? Whoever baptizes should pour water on the head of the person to be baptized; and say, while pouring the water: "I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost."** (156 Q.)

156 Q. What is used in baptizing? May rose water be used? Why does water used in Baptism aptly signify that the soul is cleansed from sin? What is Baptismal water? When is Baptismal water used? What is added to the water in the blessing of Baptismal water. When does the blessing of Baptismal water take place? What kind of water is used when a lay person baptizes? How many forms of washing have been used in the Church in baptizing? Which form was usually employed in ancient times? What form of washing was employed when immersion was impossible? How should we baptize? Why must the water flow in Baptism? On what part of the body is the water to be poured? When the person to be baptized has abundant hair, what should be done before pouring the water? On what part of the body should the water be poured when it is impossible to pour it on the head? How should Bap-

1 Matt. XXVIII., 19.

tism be administered in such a case? How is such Baptism to be repeated if the person survives? What words are to be used in Baptism? Why does the Church use these words? Who should say the words of Baptism? When should these words be said?

ADOPTED CHILDREN OF GOD.

Timothy had lost his parents at the age of ten. Though but a poor neglected orphan, he was strong and sturdy for his age, bright in school, and winsome in all his ways. Going on an errand, he had become known to a wealthy man, who legally adopted him and made him heir of all he possessed. You can easily imagine how young Timothy loved his adopted father, and how carefully he kept his adoption papers.

Like Timothy, though poor human beings, we were adopted by God, the Heavenly Father, and made heirs, not of a few million dollars, but of a kingdom, the everlasting kingdom of Heaven. It was in Baptism that we obtained these great favors. We should, therefore, forever be thankful to God for the grace of Baptism, love Him, with all our hearts, and rather die than lose by mortal sin the grace obtained in Baptism.

IMPORTANCE OF BAPTISM.

St. Louis IX., King of France, thought more of the place where he was baptized than of his birthplace. Why? Because in his birthplace he had become heir only of the kingdom of France, whilst in the place of his Baptism he had become heir to the kingdom of Heaven.

AT THE BAPTISM OF A JEW.

St. Louis IX, king of France, attended the baptism of a Jew, together with the ambassador of an infidel prince. At the conclusion of the ceremony, St. Louis said to the ambassador: "Tell your master that I would gladly spend my life in the darkest dungeons, to procure, at that price, the grace of Baptism for him and his entire nation."

Do what you can to obtain the grace of Baptism for your non-Catholic friends. Explain them your religion, give them books showing the reasonableness of your faith, bring them to church with you, introduce them to a priest who will take an interest in them, and above all, pray for them until they believe.

Does it pay to make such efforts for others? Holy Writ says: "He who causeth a sinner to be converted from the error of his way, shall save his soul from death, and shall cover a multitude of sins." James V., 20.

LESSON FOURTEENTH

ON BAPTISM.

Part Second—Kinds of Baptism, Baptismal Promises, Names, and Godparents.

157-160 Q. After studying about the manner of baptizing, we shall in the following five questions learn about the different kinds of Baptism. Under question 154 we were told that Baptism is necessary to salvation, that without it no one can enter into the kingdom of Heaven. What about this case? James, a non-Catholic man, had been taking instructions in Christian Doctrine and is killed at the railroad crossing, whilst on his way to the church to be baptized. Will he be saved? He certainly did not receive the Baptism of water described in the preceding question; but he evidently had an earnest desire to be baptized. In his case, this desire of Baptism, if accompanied by sincere sorrow for the sins he committed, and perfect love of God, became **Baptism of desire**, and did for him what Baptism of water would have done. In other words, **this desire of Baptism** or Baptism of desire produced in him the following effects of Baptism of water, namely, it **infused sanctifying grace into his soul**; this sanctifying grace **cleansed his soul from original sin, from all actual sins, made him an adopted child of God and an heir to the kingdom of Heaven.**

Before our Indians had learned about Christianity, an old Indian on his dying day, looked up to the sky above and said: "That is the place where the Great Spirit dwells, the place of the Happy Hunting-grounds for good people. I wish I knew more about the Great Spirit. I wish I knew what He desires me to do to become His friend, that I might be admitted to the Happy Hunting-grounds after death. If I ever displeased the Great Spirit, my heart is sorry for it." Having said this, the good Indian drew a deep breath and died. Was he saved? If so, why? Yes, he was saved. Though he knew nothing about Baptism, he was saved through Baptism of desire, because he wished to do all that God required of him, "to be admitted to the Happy Hunting-grounds," in other words, he wished to do all that God has ordained for our salvation.

This teaching is in accordance with the words of Christ: "If any man love Me, he will keep My word, and My Father will love him, and We will come to him, and will make Our abode with him."[1] This is also plainly taught by the Church.

1 John XIV., 25.

Thus the Council of Trent says that man cannot obtain original justice, (sanctifying grace) "except by the laver of regeneration (Baptism of water) or its desire."

Here is another story. Emerentiana, a Roman maid of the third century, was the foster sister of St. Agnes, who had died a Christian martyr. A few days after the burial of St. Agnes, Emerentiana, who was still a catechumen (studying her Catechism in preparation for Baptism), burning with faith and charity, went to the grave of St. Agnes to pray, and while praying she was suddenly attacked by the pagans and stoned to death. The Roman Breviary, on January 23, after relating the above fact says that Emerentiana was baptized in her own blood, which she shed for Christ. She had not received the Baptism of water but the Baptism of blood. Thus, **the shedding of one's blood for the faith of Christ is called Baptism of blood.**

As in the case of Baptism of desire, **the Baptism of blood did for St. Emerentiana what Baptism of water would have done,** namely, it infused sanctifying grace into her soul. This sanctifying grace cleansed her soul from original sin and from all actual sins, and made her an adopted child of God and an heir to the kingdom of Heaven.

This teaching is borne out by the words of Christ: "Everyone therefore that shall confess me before men, I shall also confess him before My Father who is in Heaven." (Matt., X, 32.) This teaching is also confirmed by these other words of Christ: "He that shall lose his life for Me shall find it." (Matt., X, 39). The latter text applies perfectly to the case of the Holy Innocents slaughtered by Herod, in accordance with St. Matthew II., 16. A proof of the mind of the Church as to the effect of Baptism of blood is that she never prays for martyrs.

Could one say: "Instead of being baptized with water I shall merely have the desire of Baptism and so receive the benefit of Baptism"? No, because such desire would be no real desire, and furthermore because Baptism of desire and Baptism of blood produce the effects of the Baptism of water only where and when it is impossible to receive Baptism of water. So, there are three kinds of Baptism: Baptism of water Baptism of desire and Baptism of blood. However, only the Baptism of water is a real Sacrament. The other two are called Baptism only because they supply the principal effect of Baptism, namely sanctifying grace, which cleanses the soul from sin.

Neither the Baptism of blood nor the Baptism of desire imprint the character of Baptism on the soul.

Like the Baptism of water, the Baptism of blood remits not only our sins, but also all punishment due to sin. To sum up: How many kinds of Baptism are there? There are three kinds of Baptism: Baptism of water, of desire, and of blood. (157 Q.)

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PRIEST ADMINISTERING BAPTISM.

What is Baptism of water? Baptism of water is that which is given by pouring water on the head of the person to be baptized, and saying at the same time, "I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost. (158 Q.)

What is Baptism of desire? Baptism of desire is an ardent wish to receive Baptism, and to do all that God has ordained for our salvation. (159 Q.)

What is Baptism of blood? Baptism of blood is the shedding of one's blood for the faith of Christ. (160 Q.)

157-160 Q. When does the desire of Baptism become Baptism of desire. What effects does Baptsim of desire produce? Through what Baptism was the old Indian saved? Why? Quote a text of Scripture to prove the power of Baptism of desire. Quote the Council of Trent to prove the power of Baptism of desire. What is the shedding of one's blood for the faith of Christ called? Name one person who was saved by Baptism of blood. What did Baptism of blood do for St. Emerentiana? Quote the words of Christ to show the power of Baptism of blood. Quote words of Christ to show that the Holy Innocents were saved by their Baptism of blood.

Is Baptism of desire or of blood sufficient to produce the effects of Baptism of water? Baptism of desire or of blood is sufficient to produce the effects of Baptism of water, if it is impossible to receive the Baptism of water. (161 Q.)

161 Q. When do Baptism of desire and Baptism of blood produce the effects of Baptism of water? How many kinds of Baptism are there? Name them. Which of these three kinds is a Sacrament? Which of these three kinds imprints a character in the soul? Why are the other two called Baptism? What punishment due to sin does Baptism of blood remit?

162 Q. This question has to do with the promises made in Baptism. Christ says that no one can serve two masters; therefore, we cannot serve Christ and the devil. Hence, before we are made followers of Christ in Baptism, before we receive the great blessings Baptism confers, we are asked to give up, or **renounce the devil,** and not only the devil but also **his works,** which are sin; and **his pomps,** by which are meant worldly pleasures through which the devil draws us into sin. So: **What do we promise in Baptism? In Baptism we promise to renounce the devil with all his works and pomps.** (162 Q.)

162 Q. Whom are we asked to renounce before Baptism? Why? What are we asked to renounce before Baptism? What are the works of the devil? What are the pomps of the devil?

163 Q. This question treats of names given in Baptism. From the earliest times of Christianity names were given in Baptism. Names of the saints are given in Baptism:

(1) In order that the person baptized may study the life of the saint whose name he bears, **imitate his virtues,** and pray to him;

(2) In order that the saint in heaven, whose name the baptized person bears, may take a special interest in the person and **protect him** by praying to God for him. So: **Why is the name of a saint given in**

Baptism? The name of a saint is given in Baptism in order that the person baptized may imitate his virtues and have him for a protector. (163 Q.)

163 Q. What names are given in Baptism? What should we do with regard to the saints whose name we bear? What does the saint whose name we bear do for us?

164-165 Q. The last two questions of this lesson deal with godfathers and godmothers. The first question explains why godfathers and godmothers are given in Baptism; the second question explains their obligations. In solemn Baptism one is asked to renounce the devil, his works, and pomps. When an infant is baptized that infant cannot make these promises. In such cases, a godfather or a godmother, or godmother and godfather, are chosen **to make these promises in the name of the child.** This is why godfathers and godmothers are also called sponsors, which word means persons who promise in the name of another.

Baptism is a second birth, a spiritual birth. As at our first birth, our natural birth, we had natural parents; so, at our spiritual birth, or baptism, we should have spiritual parents, or godparents. The custom of having godparents at Baptism goes back to the most ancient times in the Church. The present law of the Church requires a godparent, or sponsor, at solemn Baptism, that is at Baptism administered with all the rites and ceremonies prescribed in the ritual. Canon 764 says: "Let there be but one sponsor or at most two. When there is but one, the sponsor may be either of the same sex with the person to be baptized, or of a different sex. When there are two sponsors they should be of different sex.

The law requiring sponsors in Baptism applies not only to the case of infants, but also to the Baptism of grownup people. Though the latter may be fully developed physically, they are but infants spiritually, and for this reason they need godparents. Godparents are needed to watch over the religious education of the godchild. The parents of the child have the first obligation to instruct the child in its religious duty. **Should they neglect to do so, or die, it becomes the obligation of the godparents to instruct the child in its religious duty.** To sum up: **Why are godfathers and godmothers given in Baptism? Godfathers and godmothers are given in baptism in order that they may promise, in the name of the child, what the child itself would promise if it had the use of reason** (164 Q.)

What is the obligation of a godfather and a godmother? The obligation of a godfather and a godmother is to instruct the child in its religious duties, if the parents neglect to do so or die. (165 Q.)

164-165 Q. What do godparents do in the name of the infant that is baptized? Why are godparents called sponsors? Explain by a comparison from life why we should have godparents at Baptism? How far back goes the custom of having godparents at Baptism? How many sponsors may we have at Baptism? Of what sex should the sponsors be? Why must grown up persons have sponsors at Baptism? Over what must godparents watch? When are godparents bound to instruct the child in its religious duties? Between whom does spiritual relationship arise out of Baptism? Between whom does spiritual relationship arising out of Baptism prevent marriage?

As there is blood relationship between parents and children, so, in like manner, there is spiritual relationship between the godparents and the person baptizing on the one side, and the godchild on the other side. This spiritual relationship prevents marriage between either godfather and his goddaughter, between the godmother and her godson, between the one baptizing and the one baptized.

CEREMONIES AT THE BAPTISM OF AN INFANT.

Most of the ceremonies of Baptism go back to the early times of the Church.

The priest who administers Baptism is vested in a white surplice, as denoting innocence. Over the surplice he wears a stole; first the violet stole to signify the unhappy state to which sin has brought mankind. After the exorcisms the priest puts on a white stole to remind us of the innocence conferred by Baptism.

The priest meets the infant to be baptized at the door of the Church, and asks what it wishes from the Church of God. The infant to be baptized replies through his sponsors: "Faith, which leads to life everlasting." The priest adds that in order to gain life everlasting one must also keep the Commandments.

Then the priest gently breathes thrice upon the face of the infant, bidding the devil to depart from the infant and give place to the Holy Ghost. This and the following commands given to the devil to depart out of the infant remind us of the domination which the devil, "the prince of the world" (John XIV., 30), had obtained over man through the sin of our first parents. The breathing of the priest on the face of the infant makes us think of the soul, holy and innocent, which God in the beginning breathed into the face of man, makes us think also of our Lord who breathed upon the Apostles to communicate to them the Holy Spirit, and teaches us that through the power of the Holy Ghost in Baptism the soul of the infant will be made holy and innocent as the soul of the first man.

The sign of the Cross is made upon the forehead and the breast of the infant to signify that the effects of Baptism are due to the death of Christ on the Cross.

A little salt is put in the mouth of the infant. To understand this we should bear in mind that salt preserves things from corruption, imparts a relish to food, and is a symbol of wisdom. Salt, therefore, is put into the mouth of the infant to signify that baptism will free it from the corruption of sin, give it a relish for good works, and fill it with divine wisdom.

These ceremonies are performed at the door of the church, because the unbaptized are not members of the Church.

The infant is now brought into the Church, and the sponsors recite the Apostles' Creed in its name.

The priest touches the ears and nostrils of the child with spittle in imitation of our Lord, who put His fingers into the ears of the deaf and dumb man, and spitting touched his tongue, adding the word, **epheta,** which means, "be thou opened" (Mark VII., 32). This same word the priest addresses to the child, hoping that its ears may ever be open to the voice of God. Touching the nostrils of the child the priest says, "In odorem suavitatis", hoping the child may emit the sweet odor of Christ by the imitation of His virtues.

Next, the sponsors, in the name of the child, renounce the devil, and all his works (sin), and all his pomps (the allurements to sin).

Next, the infant is anointed with the oil of the catechumens on the breast and between the shoulders. The oil means the grace of Christ, which is needed to fight the devil, the world, and the flesh. The breast is anointed with oil to signify that the infant needs strength to fight the interior fight. The shoulders are anointed to indicate that the infant needs grace to bear external trials and persecutions.

After another profession of faith, the infant is baptized.

The crown of the child's head is now anointed with chrism to signify that he is united as a member to Christ his head, and ingrafted on His body, and, therefore, called a Christian.

The priest then puts a white garment on the head of the child in token of the purity of soul obtained through Baptism, and he exhorts the child to carry the white garment of Baptismal innocence before the judgment seat of Christ that it may have eternal life.

A lighted candle is given to the infant to signify the light of faith, the beam of hope, and the flame of charity, imparted to the soul in Baptism.

Finally, the new Christian is bidden to go in peace.

How far back go the ceremonies of Baptism? Why is the priest who administers Baptism vested in a white surplice? Why does the baptizing priest first wear a violet stole? Why does the priest put on a white stole after the exorcisms? Of what do the commands given to the devil to

depart out of the infant remind us? What is taught by the breathing of the priest on the face of the infant? Why is the sign of the Cross made on the forehead and the breast of the infant? Why is salt put into the mouth of the infant? Why are the preceding ceremonies performed at the door of the church? What does the priest mean when he says, "epheta" (be thou opened) in touching the ears of the child? What does the priest mean when he says, "In odorem suavitatis" (in the odor of sweetness) in touching the nostrils of the child? What do the sponsors renounce in the name of the child? What is meant by the oil of catechumens with which the child is anointed? Why is the breast of the child anointed? Why are the shoulders of the child anointed? Why is the crown of the child's head anointed with chrism? What is signified by the white garment put on the child? What is meant by the lighted candle given in Baptism?

BAPTISM IN CASE OF NECESSITY.

The Catechism teaches that the priest is the ordinary minister of Baptism, but, that in case of necessity, anyone who has the use of reason may baptize. Thus our Flathead Indians used to baptize their children before Father De Smet, the pioneer missionary in Montana, came to them. Some Iroquois Indians, driven by the wanderlust, had left their homes on the banks of the St. Lawrence, in Canada, where their forefathers had been evangelized by Father Jogues, S. J. and companions, and had finally landed among the Flathead Indians. Ignace Lamousse, their leader, had taught them about the Great Spirit, about Christ His Son, about the Holy Ghost, about the Catholic Church established by Christ, and about Baptism by which we become members of the Church. In accordance with the Catechism, he had taught them that the Blackrobe, or priest, is the ordinary minister of Baptism, but that in case of necessity any one who has the use of reason may baptize. Acting upon this, some of the Flatheads baptized their children. In this way, when Father De Smet came among them,he found that many of them had been baptized. In this connection the following little story will be of interest:

In the Fall of 1841, Father De Smet and his companions had built the first church in Montana, at the place now called Stevensville. "The chapel had just been finished when one of the Indians exclaimed: 'Why! It is the place where little Mary said the House of Prayer would be built.' It seems that while some lodges were camped thereabout, several years before, a girl, about thirteen, named Mary, had fallen sick and died on the very spot now covered by the chapel. She had been baptized in her sickness by one of the Iroquois at her own request, and while thanking God for the grace of Bap-

tism, suddenly cried out: 'There is no happiness on earth. Happiness is found only above.' Her weak, trembling hands raised, and her eyes turned upward, giving expression to her words, she continued, 'I see the heavens open and God's Mother calls me up there.' Then addressing those around her, she added: 'Listen to the Blackrobes when they come: they have the true prayer; do all they tell you. They are coming and will build the House of Prayer where I am dying.' (L. B. Palladino, S. J. in "Indian and White in the Northwest, History of Catholicity in Montana.")

BAPTISM OF DESIRE.

Grace, a little non-Catholic girl, had learned from Catholic playmates, about Baptism, without which no one can enter Heaven. She became very sick, and, fearing she might die, she asked her father to send for a priest to baptize her. Her father, not believing in Baptism, refused her request; moreover, from that day on, he kept Grace's Catholic friends away from her. But Grace had learned how baptism is given, and one day, whilst alone in her room, she took a glass filled with water, poured the water on her head saying: "Grace, I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost." Shortly after, she died.

Did Grace receive the Sacrament of Baptism? She did not, because one cannot baptize oneself. It was useless therefore, for Grace to try to baptize herself. However her actions showed her intense desire of Baptism, and, while she did not receive the Baptism of water, she was saved by her desire of Baptism, through the Baptism of desire.

The doctrine that Baptism of Desire may suffice for salvation when the true Sacrament is unattainable, may be illustrated from the discourse delivered in the year 392 by St. Ambrose at Milan, on occasion of the funeral of the Emperor Valentinian II. This unfortunate victim of the prevailing practice of deferring Baptism was actually on his way from Gaul for the purpose of receiving the Sacrament at the hands of his friend and teacher, St. Ambrose, when he was murdered while passing through Vienne. The body was brought to Milan, and the Saint preached a beautiful discourse, to console the family of the victim. He took occasion to point out that the catechumen had certainly desired that grace of which the Sacrament is the appointed channel, and had prayed for it, nor was it to be doubted that he received what he prayed for. Piety and good-will, he says, gained for this catechumen what the martyrs gain by shedding their blood.

THE BAPTISMAL GARMENT.

The white garment given in Baptism signifies the purity of soul obtained in that Sacrament. It is a custom in some parts of China for the Chinese converts to keep the white garment given them at baptism until their death, when it is placed on their head in the coffin. In this way they show how well they understand the significance of the Baptismal garment and how earnestly Christians should strive to appear in their baptismal innocence before the judgment seat of our Lord Jesus Christ.

"CHANGE YOUR NAME OR YOUR LIFE."

One day a notorious pirate was brought to Alexander the Great. The Emperor asked him for his name, "My name is Alexander," replied the pirate. "Change your name or your life," was the repartee of the Emperor.

In like manner, we should change our name of Christian, or live in accordance with our Baptismal promises.

BOLESLAW IV., KING OF POLAND.

King Boleslaw wore around his neck a medal on which the likeness of his father was engraved. Before deciding on any important measure, he looked at the medal, kissed it, and said: "God forbid that I should do anything unworthy of my father." Will we dare do things unbecoming a child of God?

KEEP YOUR BAPTISMAL PROMISES.

Elpidophore, after having received Baptism, gave up his faith in Christ, and persecuted the Christians. He cited to his tribunal the saintly deacon Muritor, who had been his godfather. Muritor brought, hidden under his mantle, the white garment which Elpidophore had received at his Baptism, saying: "Behold the proof of your apostasy! This white garment will turn into a garment of fire which will burn you for all eternity." Hearing this, Elpidophore stepped down from his judgment seat, filled with confusion.

Woe to those who, by a wicked life, trample on their Baptismal promises!

PUNISHMENT OF A TRAITOR.

During the siege of Rhodes, which was defended heroically by the Knights of St. John of Jerusalem, a Christian soldier deserted, and ran over to the camp of Sultan Soliman II. The

latter was delighted at the coming of the Christian soldier, and promised him great things if he would point out to him all the weak spots in the defenses of the place. The traitor told him everything. When Soliman had captured the place, the Christian soldier called for the promised reward. "Vile wretch," replied Soliman, "I shall give you what is coming to you." Thereupon, he ordered that he be skinned alive.

On judgment day, God will punish in a dreadful manner those who have broken their Baptismal promises.

HOW MEN APPEAR IN THE SIGHT OF GOD.

A certain German duke who lived in the eighth century, and was converted to Christianity, gave a great banquet, to which he invited not merely nobles, but also several simple commoners. Places were given to the latter at his own table, and viands were served to them in silver dishes; whereas the nobles were seated as far from him as possible, meats and wines being set before them in earthenware vessels. When the nobles complained of the slight thus put upon them, the duke replied: "These country folk are Christians, and through Baptism a high dignity has been conferred upon them: they are now children of God. You have not been baptized, consequently in the sight of God you are inferior in rank to them."

BLESSED FATHER JOGUES BAPTIZING HURON INDIANS.

In 1643, Blessed Father Isaac Jogues S. J. baptized an eighty year old Huron Indian. Immediately after his Baptism, the Huron Indian was "slain (by the Mohawks, no doubt because of his faith in Christ) at the same place where he had been baptized, losing the life of the body where he had received that of the soul."

Whither, do you think, did the soul of this Huron Indian go at his death? Give two reasons for your opinion.

In a letter dated August 5, 1643, Blessed Father Jogues writing about his capture and the capture of some of his Huron Indians by the Mohawks, said: "At the third village, we entered with great peace, but not without pain, since we met there four other Hurons freshly captured and mutilated like us. I found means of instructing in the faith and baptizing these prisoners, two upon the stage itself, with the dew, which I found quite abundant in the great leaves of Turkish corn, the stalks of which they gave us to chew; the other two on the journey to another village, at a brook we encountered by the way."

Notice Father Jogues baptized his Huron fellow prisoners with water gathered from dew on the leaves of the corn, not with water squeezed from the leaves. The latter would not have been natural water. Father Jogues evidently had not enough water made from dew to baptize the other two Hurons. For this reason, he baptized them at a brook which they encountered by the way, on the journey to another village.

The Jesuit Martyrs of North America, by Rev. John J. Wynne, S. J.

If a person may be baptized but once, why do we frequently baptize converts to the Catholic faith, who were previously baptized outside of the Church? Because in many cases there is doubt about the validity of their Baptism. In such cases, we baptize these persons conditionally, saying: "If thou art not baptized, I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost." By acting in this manner, we are certain these people are baptized once, and but once. If the first Baptism was invalid, the second Baptism is valid. If, on the contrary, the first Baptism was valid, the second one is invalid, because of the condition added to the Baptism: "If thou art not baptized." The adding of this condition shows that the one baptizing had no intention of conferring Baptism, if the first Baptism was valid. As you know, when one has not the intention of conferring a Sacrament, he does not confer it, even though he apply the outward sign to a person.

Why are previously baptized converts to the Catholic faith frequently baptized again upon entering the Church? How are these persons baptized? If their first Baptism was invalid, what about the second Baptism? If the first Baptism was valid, what about the second Baptism? What does the adding of the condition show? Does a person confer a Sacrament when he applies its outward sign without the intention of conferring the Sacrament?

LESSON FIFTEENTH

ON CONFIRMATION

Part First—Its Nature and Outward Sign

166 Q. By means of the seven Sacraments Christ fully provides for all the wants of our spiritual life. We are born to the spiritual life in Baptism. That spiritual life is strengthened and fully developed in Confirmation, as stated under question 137. In the present lesson we shall learn more about the Sacrament of Confirmation. In the first place, Confirmation is a **Sacrament.** Therefore,

(1) Confirmation must have an outward sign;

(2) It must have been instituted by Christ;

(3) It must signify and give grace.

(1) The outward sign of Confirmation is explained in detail under questions 168, 169, 170, 171.

(2) Confirmation was instituted by Christ. This was defined as a point of faith by the Church at the Council of Trent, as stated under question 137. It is not stated directly in Scripture when Christ instituted the Sacrament of Confirmation. However, we may say that the Sacrament of Confirmation was promised at the Last Supper. At that time, Christ, to console His Apostles, who grieved at His approaching departure, said to them: "If I go not, the Paraclete (Holy Ghost) will not come to you; but if I go, I will send Him to you."[1]

It is probable that Christ empowered the Apostles to confer the Holy Ghost, after His Resurrection. You remember how Christ stayed on earth forty days after His Resurrection, to show that He was truly risen from the dead and to instruct His Apostles. The Bible says that at this time He was "speaking of the kingdom of God."[2] Very probably it was at this time that Christ empowered His Apostles to confer the Holy Ghost, and thus instituted the Sacrament of Confirmation. It is likely that Christ at this time instructed His Apostles concerning the nature of that Sacrament and the manner of administering it; for, as soon as the Apostles began to preach publicly, they "laid their hands on them (those

1 John XVI., 7.
2 Acts I., 3.

whom they had baptized, and they received the Holy Ghost."[1]

(3) Confirmation also signifies and gives grace. (a) In Confirmation we receive an increase of sanctifying grace, and with it also an increase of the theological virtues of faith, hope, and charity, and of the moral virtues of prudence, justice, fortitude, and temperance.

(b) In Confirmation we receive the Holy Ghost. This means a more abundant infusion of the gifts of the Holy Ghost. We say a more abundant infusion of the gifts of the Holy Ghost because we receive an infusion of the gifts of the Holy Ghost in Baptism, since the gifts of the Holy Ghost always accompany sanctifying grace. In Confirmation we receive a more abundant infusion of these same gifts. Besides, in Confirmation we receive these gifts for a different purpose. In Baptism, we receive them to enable us to preserve our Baptismal innocence and to live as good Christians by renouncing the devil, and his works, and his pomps. In Confirmation, on the contrary, we receive the gifts of the Holy Ghost **to make us strong and perfect Christians and soldiers of Jesus Christ,** to make us ready at all times openly to profess and practice this faith in Christ. Think of the effects of Confirmation, and you will realize how aptly this sacrament is called Confirmation, which word means strengthening.

Between a person who is Confirmed and a person who is merely baptized, there is a difference like that which exists between a new-born infant and a full-grown person. Hence, Canon Law requires that a person should be confirmed before he receives Holy Orders. Having become a soldier of Christ through Confirmation, the person confirmed is now fit to become an officer in the army of Christ through Holy Orders. (Canon 974).

(c) In Confirmation we receive also the character by reason of which one cannot be confirmed again. So: **What is Confirmation? Confirmation is a Sacrament through which we receive the Holy Ghost to make us strong and perfect Christians and soldiers of Jesus Christ.** (166 Q.)

166 Q. In what Sacrament is the spiritual life strengthened and fully developed? What do you conclude from the fact that Confirmation is a Sacrament? When did the Church define that Confirmation was instituted by Christ? When was the Sacrament of Confirmation promised? Quote the words of Christ promising Confirmation. When did Christ empower the Apostles to confer the Holy Ghost, or give Confirmation? How soon did the Apostles begin to confirm? What grace does Confirmation give? What is meant by saying that in Confirmation we receive the Holy Ghost? In what Sacrament do we receive the gifts of the Holy Ghost? For what purpose do we receive the gifts of the Holy Ghost in Baptism? For what purpose do we receive the gifts of the Holy Ghost

1 Acts VIII., 17.

Then Peter and John
laid their hands upon
them and they received
the Holy Ghost.
Acts VIII. 17

in Confirmation? What is the meaning of the word "Confirmation"? Why is the second Sacrament aptly called Confirmation (strengthening)? What difference is there between a person who is confirmed and a person who is merely baptized? May a person receive Holy Orders before being confirmed? When is a person fit to become an officer in the army of Christ through Holy Orders? What does the character of Confirmation render as unable to receive again? Name one of the Fathers of the Church who wrote about Confirmation.

The doctrine contained in this answer, not only agrees with Holy Writ as shown above, but is also taught by Tradition. The most ancient Fathers of the Church bear testimony to the existence of the Sacrament of Confirmation. Thus, St. Cyprian, bishop of Carthage, Africa, who shed his blood for the faith, in 258, in a letter to Jubaianus wrote as follows: "The inhabitants of Samaria having received the canonical and ecclesiastical Baptism were not to be baptized again. What they lacked was given them by Peter and John; namely, by their prayers and the imposition of their hands, the Samaritans received the Holy Ghost. The same thing is done here: Those who are baptized are brought to the heads of the Church in order that they may receive the Holy Ghost through our prayer and the imposition of our hands, and become full-grown Christians."

St. Jerome about the year 400 wrote: "It is the custom in the Church that the bishop goes to those who live in places far distant from the large cities and are baptized by the priests and deacons, to impose his hands upon them, under the invocation of the Holy Ghost."

167 Q. This question tells about the minister of Confirmation. We read in the Acts of the Apostles: "Philip (the deacon) going down to the city of Samaria, preached Christ unto them. And the people with one accord were attentive to those things which were said by Philip, hearing, and seeing the miracles which he did. * * * But when they had believed Philip preaching of the kingdom of God, in the name of Jesus Christ, they were baptized, both men and women. * * * Now when the Apostles, who were in Jerusalem, had heard that Samaria had received the word of God, they sent unto them Peter and John. Who, when they came, prayed for them, that they might receive the Holy Ghost, for He was not as yet come upon any of them; but they were only baptized in the name of the Lord Jesus. Then they laid their hands upon them and they received the Holy Ghost."[1]

These words of Holy Writ tell us why in Apostolic times the Sacrament of Confirmation was called sometimes: "The Laying on of Hands." In later times it was also designated

1 Acts VII., 6-17.

as "the Mystery of the Anointing," or "the Sacrament of the Chrism."

By these facts we see that the Apostles, and their successors in office, **the bishops, are the ordinary ministers of Confirmation.** However, the priest who has received the faculty to confirm from the Pope may also administer Confirmation. (Canon 782, paragraph 1, 2). So: **Who administers Confirmation? The bishop is the ordinary minister of Confirmation.** (167 Q.)

167 Q. Who confirmed the Samaritans who had been baptized by Philip the Deacon? Who are the ordinary ministers of Confirmation? When may a priest confirm?

168-172 Q. These questions explain the manner of giving Confirmation. At the beginning of the ceremony, **the bishop extends his hands over those who are to be confirmed, and prays that they may receive the Holy Ghost,** that is, the gifts of the Holy Ghost, saying: "Send forth from Heaven upon them Thy sevenfold Spirit, the Holy Comforter. Amen.

V. The Spirit of Wisdom and Understanding.
R. Amen.
V. The Spirit of Counsel and Fortitude.
R. Amen.
V. The Spirit of Knowledge and Piety.
R. Amen.

Fill them with the Spirit of Thy Fear and sign them with the sign of the Cross of Christ, etc."

The bishop next **anoints the forehead of each with Holy Chrism in the form of a cross. Holy Chrism is a mixture of olive-oil and balm, consecrated by the bishop,** with most solemn ceremony, on Holy Thursday.

Chrism is used in this Sacrament because it most aptly signifies the effects of the Sacrament. In the first place, oil is rich and thick and thereby indicates, in accordance with the common manner of speaking in Holy Writ, the fullness of grace, which Confirmation gives; secondly, oil flows softly and penetrates all loose materials on which it is poured, and thereby signifies the mysterious outpouring of God's grace and the penetration of the soul by grace; thirdly, oil feeds the fire, giving light and heat, oil eases pain and heals wounds, and thus manifests the enlightening, inflaming, and comforting workings of grace; finally, oil strengthens the members of the body, makes them supple and sprightly and thereby aptly signifies the full development of spiritual life, the ability and ease to perform the duties of spiritual

life and to fight the enemies of salvation. Balm, too, the odor of which is most pleasing, signifies that the faithful, made perfect by the grace of Confirmation, diffuse around them, by their many virtues, the sweet odor of Christ in accordance with the words of St. Paul: "We are the good odor of Christ unto God."[1] Balm has also the power to preserve incorrupt whatever it embalms; thus it signifies that the souls of the faithful, permeated with the grace of Confirmation, may be easily preserved from the corruption of sin.

We now come to the words spoken by the bishop in confirming. You remember how in pouring water on the head of the person to be baptized the priest says: "I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost." In a similar manner, in anointing the person he confirms the bishop says: "**I sign thee with the sign of the cross, and I confirm thee with the chrism of salvation, in the name of the Father, and of the Son, and of the Holy Ghost.**" Thus, both Baptism and Confirmation are given in the name of the three Divine Persons of the Blessed Trinity.

The bishop says: "I sign thee with the sign of the cross" and the anointing is done in the form of a cross to make us know that the cross is the sign, the distinctive mark, of the soldier of Christ.

The chrism is called the chrism of salvation because it is consecrated by the bishop for the salvation of our souls.

The bishop says: "I confirm (strengthen) thee with the chrism of salvation" to point out the spiritual strength which Confirmation imparts to the faithful for the salvation of their souls.

The anointing of the forehead by the bishop is done with the thumb of the right hand while the forefingers of the same hand are laid on, or at least overshadow, the head of the person to be confirmed, so that the anointing is at the same time an imposition of the hand.

The imposition of the hand means that one considers the person on whom he places his hand as one's possession, one's protege to whom he offers assistance. The imposition of the hand done by the bishop in Confirmation in the name of Christ indicates that the person confirmed belongs to Christ in a new and special manner, and is entitled to His special help.

The anointing of the forehead with chrism, the imposition of the hand and the saying of the words: "I sign thee with the sign of the cross, and I confirm thee with the chrism of salvation, in the name of the Father, and of the Son, and

1 2 Cor. II., 15.

of the Holy Ghost,'' form the outward sign of Confirmation. From what has been said above, it is clear that this outward sign very aptly signifies the grace which it gives, as is required in all the Sacraments.

Besides Confirmation there is only one other Sacrament where the anointing is a part of the outward sign of the Sacrament, viz., Extreme Unction. The anointing in Confirmation together with the words, ''I sign thee, etc.'' distinguishes the outward sign of Confirmation from that of Extreme Unction.

We know what is meant in general by anointing the person to be confirmed; but, is there any special reason why this anointing should be done on the forehead, and why in the form of a cross? The anointing is done on the forehead where feelings of fear and shame show themselves, to signify that henceforward **the Christian who is confirmed must never be afraid or ashamed openly to profess and practice his faith, and should rather die than deny it.**

After having confirmed the person, the bishop gives him a slight blow on the cheek. This blow given on the cheek by the bishop is not a part of the outward sign of the Sacrament, but merely a ceremony introduced to teach a lesson, namely, **to put the person confirmed in mind that,** as a soldier of Christ, **he must be ready to suffer** contradiction, persecution, blows, beatings, in a word, **everything, even death, for the sake of Christ.**

The blow on the cheek which we receive in Confirmation, reminds us of a similar ceremony enacted in the days of chivalry, when young warriors were dubbed knights by a smart blow of the sword.

To sum up: **How does the bishop give Confirmation? The bishop extends his hands over those who are to be confirmed, prays that they may receive the Holy Ghost, and anoints the forehead of each with holy chrism in the form of a cross.** (168 Q.)

What is holy chrism? Holy chrism is a mixture of olive-oil and balm consecrated by the bishop. (169 Q.)

What does the bishop say in anointing the person he confirms? In anointing the person he confirms the bishop says: ''I sign thee with the sign of the cross, and I confirm thee with the chrism of salvation, in the name of the Father, and of the Son, and of the Holy Ghost.'' (170 Q.)

What is meant by anointing the forehead with chrism in the form of a cross? By anointing the forehead with chrism in

the form of a cross is meant, that the Christian who is confirmed must openly profess and practice his faith, never be ashamed of it, and rather die than deny it. (171 Q.)

Why does the bishop give the person he confirms a slight blow on the cheek? The bishop gives the person he confirms a slight blow on the cheek, to put him in mind that he must be ready to suffer everything, even death, for the sake of Christ. (172 Q.)

168-172 Q. For what does the bishop pray whilst he extends his hands over those to be confirmed? What is meant by receiving the Holy Ghost? With what does the bishop anoint the forehead of the person to be confirmed? In what form does the bishop anoint the person to be confirmed? Of what is holy chrism a mixture? By whom is chrism consecrated? When is chrism consecrated? Why is chrism used in Confirmation? Give one reason showing that oil aptly signifies the grace of Confirmation. In whose name is Baptism given? In whose name is Confirmation given? Why does the bishop sign the person to be confirmed with the sign of the Cross? Why is the chrism called the chrism of salvation? Why does the bishop say, "I confirm thee with the chrism"? How is the anointing of the forehead done by the bishop? What is indicated by the imposition of the hands in the name of Christ? What is the outward sign of Confirmation? In what other Sacrament besides Confirmation is anointing a part of the outward sign of the Sacrament? How does the outward sign of Confirmation differ from that of Extreme Unction? Why is the anointing of Confirmation done on the forehead? Is the blow on the cheek part of the outward sign of Confirmation? Why was the blow on the cheek introduced ? What is taught by the blow on the cheek?

LESSON FIFTEENTH

ON CONFIRMATION

Part Second—Dispositions and Preparation for, and Necessity of, Confirmation.

173 Q. You learned in the lesson on the Sacraments in general that there are two Sacraments of the dead, Baptism and Penance, which may be received by persons who are spiritually dead, who have either original sin or a mortal sin on their soul. On the other hand, there are five Sacraments of the living, which may be received only by persons spiritually living, that is by persons who have spiritual life, or sanctifying grace, in their soul. As you know, Confirmation is one of the Sacraments of the living; therefore, **to receive Confirmation worthily, one must be in the state of grace.** In accordance with what you were taught under question 144, the person who would receive Confirmation in the state of mortal sin, would commit a great sacrilege, because he would be guilty of the misuse, or abuse, of a great Sacrament. However, the person confirmed when in the state of mortal sin, would receive Confirmation, though not worthily; he would receive the character Confirmation imprints on the soul, and would not be allowed to receive Confirmation again. So: **To receive Confirmation worthily is it necessary to be in the state of grace? To receive Confirmation worthily it is necessary to be in the state of grace.** (173 Q.)

173 Q. Must a person to be confirmed be in the state of grace? Why must a person to be confirmed be in the state of grace? What sin would be committed by receiving Confirmation in state of mortal sin? Would he who is confirmed in mortal sin receive the character of the Sacrament? Would he be allowed to be confirmed again?

174 Q. To receive Confirmation worthily a person, then, must be in the state of grace. But this is true also of the other Sacraments of the living. Is any special preparation needed to receive Confirmation? Yes, **persons** who have come to the use of reason, or **of an age to learn, should** be sufficiently instructed in matters pertaining to religion in general, that is, both in what we must believe to go to Heaven, **or know the chief mysteries of faith,** and what we must do to go to Heaven, or **the duties of a Christian.** Besides, such a person should **be instructed especially about Confirmation,** he should know what the Sacrament of Confirmation is, or know **its nature;** he should know what Confirmation does for our souls, or know **its effects.** So: **What special preparation should**

be made to receive Confirmation? Persons of an age to learn should know the chief mysteries of faith and the duties of a Christian, and be instructed in the nature and effects of this Sacrament. (174 Q.)

174 Q. Is any special preparation needed for Confirmation? In what should a person be instructed to receive Confirmation?

175 Q. Under question 154 you learned that Baptism is necessary to salvation, that without it one has no spiritual

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life, and that without spiritual life one cannot enter the Kingdom of Heaven. The same cannot be said of Confirmation, since all that is necessary to enter Heaven is spiritual life, which one receives in Baptism. Hence, Confirmation is not a necessary means of salvation; however, when the opportunity offers, no one may neglect to receive Confirmation, because

Christ instituted Confirmation as a special means to promote the salvation of our souls, and wills that we should not neglect such a powerful aid to salvation. Therefore, **it is a sin to neglect Confirmation**; nay more, it would be a mortal sin to refuse to receive Confirmation out of disdain for this Sacrament.

So it is a sin to neglect Confirmation. This is true at all times. It is **especially** true **in these evil days,** first, because our **faith is exposed to danger** on all sides through the unbelievers among whom we live, through the unbelieving press and anti-religious books; and second, because there **is steady danger for our morals** in the loose language we hear on the street, in the office, in the shop, on the cars; there is danger for our morals in immodest pictures, obscene movies, immoral papers and books, in the utter disregard shown for all Christian laws in matters of marriage and divorce, and the like. So: **Is it a sin to neglect Confirmation? It is a sin to neglect Confirmation, especially in these evil days when faith and morals are exposed to so many and such violent temptations.** (175 Q.)

175 Q. Is it a sin to neglect Confirmation. Why is it a sin to neglect Confirmation? When would it be a mortal sin to refuse Confirmation? Indicate two reasons why it is a sin, especially in these evil days to neglect Confirmation.

During the Roman persecutions, Novatus, a convert to the Christian faith, renounced his faith and, to escape death, offered incense to the false gods of Rome. The Christians who knew him attributed his apostasy to his neglect to receive Confirmation. Otherwise, they said, he would have openly professed his faith and rather died than deny it.

The lowest degree of sanctifying grace surpasses unspeakably all earthly possessions and cannot be properly appreciated by us. If so, how can we render God sufficient thanks for the perfection of sanctifying grace, or spiritual life, which He grants us in Confirmation?

Persons who have not as yet been confirmed should long for Confirmation as a child longs to be a full-grown person; they should long for Confirmation even more ardently, since spiritual life excels the bodily life immeasurably.

The Christian who has been confirmed should realize that he possesses all that is necessary to serve God faithfully, and should consider it a real shame not to serve God faithfully, just as he would consider it a disgrace for a bright and able-bodied man to be too lazy to put his qualities of body and mind to good use.

Such people make one think of the man who had bought

an expensive silk umbrella, was caught in a heavy rain, and feared to open it lest it might get wet. They also remind one of the Cretian general who had a wonderful sword, but lacked the courage to draw it.

The lazy man lessens or loses only a possible temporal reward; while the person who does not serve God faithfully lessens or loses the everlasting reward of Heaven.

The perfection of spiritual life bestowed on us in Confirmation stays with us throughout life; hence, we should throughout life aim at Christian perfection in accordance with our state of spiritual life.

THE STORY OF THE APOSTLES.

Before the Apostles received the Holy Ghost, they were cowardly. When Christ was taken by the Jews, the night before He died, all the Apostles fled. When Peter was asked by the maid of the High-Priest whether he also was one of Christ's disciples, he denied Him before them all, saying: "Woman, I am not. I know Him not. I neither know him nor understand what thou sayest."

On Pentecost, the Apostles received the Holy Ghost in the form of tongues of fire. Notice how the receiving of the Holy Ghost changed them.

On Pentecost day, Peter fearlessly reproached the Jews with the crucifixion and death of Jesus of Nazareth "approved of God among you, by miracles and wonders," and exhorted them "to do penance and to be baptized for the remission of their sins."

After Pentecost, the Apostles spoke openly to the people. They were put in jail, they were charged not to speak at all, nor teach in the name of Jesus. But Peter and John, answering said to them: "If it be just in the sight of God, to hear you rather than God, judge ye, for we cannot but speak the things which we have seen and heard." So, likewise, if we cooperate with the grace of the Holy Ghost given us in Confirmation, we shall be perfect soldiers of Christ.

As in Baptism, so in Confirmation, there is a godfather and godmother. In Confirmation as in Baptism, the sponsor contracts a spiritual relationship with the person confirmed, and is bound in conscience to take a special and life-long interest in the spiritual welfare of his godchild and see to it that the godchild receive a Christian education.

In accordance with the new Canon Law, the spiritual relationship arising from Confirmation does not constitute a marriage impediment.

A FEARLESS SOLDIER OF CHRIST.

We read in history that the Emperor Julian the Apostate, having given up his Christian faith, meant openly to return to the solemn profession of paganism, and to offer a sacrifice to the Roman gods, with all the pomp and circumstance of state. On the appointed day, when everything was ready for the wretched ceremony, the pagan priests became suddenly like paralyzed men, their sacrificial knives seemed to have lost their edge, the fire they had kindled went out all of a sudden. Frightened by the occurrence, the pagan priests said that this must be the work of a Christian present in the assembly. The Emperor, on the other hand, in a loud tone of voice ordered that a search be made to find if there was not a Galilean among those present. Galilean was the name which this Apostate called the Christians. At once a young man presented himself, saying: "I am a Christian, I was but recently baptized and confirmed. I invoked the name of Jesus, and the devils whom you honor have failed to be recognized as gods." The Emperor, seized with terror, stepped out of the temple, filled with confusion. The young Christian told his brethren in the faith of the wonderful strength which the Holy Ghost had given him openly to profess the faith, and to check the sacrilegious worship of the idols.

THE CHINESE CHILD.

A little Chinese girl met a missionary and begged him to confirm her. "But if the mandarin arrests you, what will you say?" asked the priest. "I will say I am a Christian." "And if he bids you renounce your faith, what will you do?" "I will say 'Never'" "And if he orders your head to be cut off, what will you say?" "I will say 'cut it off.'" Delighted at her excellent disposition, the missionary promptly confirmed her.

BRAVE UNTO DEATH.

In the year 264 in the city of Caesarea, Palestine, a soldier named Marinus, serving in the army of the Emperor Gallien, was on the point of securing a much coveted promotion when his enemies denounced him as a Christian. Asked by the emperor if this were true, he replied that it was, and thereupon was given three hours to decide which he would choose, apostasy and promotion, or fidelity to Christ and death. His bishop, Theotecue, led him to the church, administered to him the Sacrament of Confirmation, and, offering him a

sword and the book of the Gospels, said: "Choose." Marinus without hesitation took the sacred book in his hands and went out bravely to death and the eternal reward. Anecdotes. Spirago-Baxter.

A STRIKING PROFESSION OF FAITH.

The people of the Argentine Republic made a striking profession of faith in the erection of El Christo de los Andes (The Christ of The Andes) on the summit of that range. It is a colossal statue of our Lord, with a cross in His left hand and the right raised as if blessing the world. The statue is made from old bronze canon left by the Spaniards, and is the work of a native sculptor, Mateo Alonso. It stands 14,000 feet above sea-level, on the line which divides the Argentine Republic from Chili, and commemorates the arbitration by those nations of the Boundary question that more than once endangered their mutual peace.

LESSON SIXTEENTH

ON THE GIFTS AND FRUITS OF THE HOLY GHOST.

Part First—The Gifts of the Holy Ghost and the Beatitudes.

176 Q. In the preceding lesson we learned that Confirmation, besides imprinting a special character in the soul, gives an increase of sanctifying grace and a more abundant infusion of the gifts of the Holy Ghost, to strengthen us in the profession and practice of our faith. So: **Which are the effects of Confirmation? The effects of Confirmation are an increase of sanctifying grace, the strengthening of our faith, and the gifts of the Holy Ghost.** (176 Q.)

176 Q. Which are the effects of Confirmation?

177 Q. To enable you to understand the function of the gifts of the Holy Ghost, we must give some further explanation about sanctifying grace and the infused virtues.

When a person takes a scion of a tame cherry tree and ingrafts it on a wild cherry sapling, he does not destroy the wild cherry sapling, but improves it, ennobles it, makes of it a tame cherry tree, makes it produce tame cherries.

In like manner, when God, in Baptism, bestows sanctifying grace on our soul, He does not destroy the nature, or the natural life of our soul, but improves it, ennobles it, enriches it with a new being, a superbeing (as some people might call it), a supernatural being. This supernatural being enables the soul to reach a supernatural end, namely, Heaven.

As our natural soul has its faculties, the mind and the will, through which it acts; so has this supernatural being of sanctifying grace, or sanctifying grace, faculties through which it acts. These faculties are the infused virtues, which, as you know, are the divine or theological, virtues of Faith, Hope and Charity, and the moral virtues of Prudence, Justice, Fortitude, and Temperance.

These infused virtues are ingrafted on the natural faculties of the soul, the mind and the will, and enable them to perform supernatural acts, thas is, acts which are meritorious for Heaven, its supernatural end; just as the wild cherry sapling ingrafted with the tame cherry scion, can and does grow tame cherries.

We said, "can perform", to signify that the soul thus endowed has the faculty to perform such acts. The soul acquires the facility to perform such acts only through repeated performance of these acts. But these acts are not easy to perform. The snares of the devil, the allurements of the world, the enticements of the flesh, hinder the soul from acquiring that facility to perform these supernatural acts. God assists the soul in these difficulties by granting it actual grace, by which, as you remember, from question 110, He enlightens our mind and moves our will to shun evil and do good.

Again, actual grace is but a passing help, and unless the soul be properly disposed quickly to act in accordance with the passing help of actual grace, or correspond with it, that actual grace might be lost for the soul.

Here again God, in His unspeakable goodness, comes to our assistance by granting us the gifts of the Holy Ghost. The gifts of the Holy Ghost make our soul yielding, pliant, attentive, ready, to respond to actual grace. In other words, the gifts of the Holy Ghost dispose our soul to cooperate with actual grace.

The gifts of the Holy Ghost dispose our soul to cooperate with the inspirations of actual grace as the sails of a boat make the boat cooperate with the wind, give the boat the full benefit of the wind that blows.

The gifts of the Holy Ghost dispose the soul to cooperate with actual grace in the ordinary duties of a Christian life. They help the soul to fulfill these ordinary duties in an easier, prompter, and more divine way, just as the sails of a boat enable one to reach the opposite shore of a lake in an easier and prompter way than merely by the help of oars. The gifts of the Holy Ghost are needed especially in matters of extraordinary, arduous, heroic, duties of the Christian life.

So, the gifts of the Holy Ghost are given to cooperate with the inspirations of actual grace, as the sails of the boat are made to catch the driving wind and cooperate with it.

If you were in a boat in the center of a wide lake, with the aid of a pair of oars you could reach the shore; but your progress would be slow and the work hard. If, besides your oars, you had a set of sails and rigged them in accordance with the wind, you would get to land much easier and quicker.

In like manner, if your soul had nothing but sanctifying grace and the infused virtues, you could lead a virtuous life, but it would be hard work, and your progress on the way to perfection would be slow, you would be easily discouraged by diffirulties. The gifts of the Holy Ghost make it easier for you to lead a virtuous life, enable you to make more rapid progress in Christian perfection, give you courage to overcome the greatest difficulties and perform acts of heroic virtue.

Like the infused virtues, the gifts of the Holy Ghost are supernatural dispositions of the soul to shun evil and do good, and they are permanent qualities of the soul. They are infused into our soul with sanctifying grace, and are also lost with it.

Unlike sanctifying grace and the infused virtues and the gifts of the Holy Ghost, actual grace is but a passing help to shun evil and do good.

Having learned about the nature and usefulness of the gifts of the Holy Ghost, let us now study their names and the special function of each one of them. The gifts of the Holy Ghost are enumerated in Isaias: "And the spirit of the Lord shall rest upon Him (the Messias): the spirit of Wisdom and of Understanding, the spirit of Counsel and of Fortitude, the spirit of Knowledge and of Godliness, (Piety). And He shall be filled with the spirit of the Fear of the Lord."[1]

1 XI., 2, 3.

So: **Which are the gifts of the Holy Ghost? The gifts of the Holy Ghost are Wisdom, Understanding, Counsel, Fortitude, Knowledge, Piety, and Fear of the Lord.** (177 Q.)

177 Q. When a person ingrafts a scion of tame cherry tree on a wild cherry sapling, what does he make of the wild cherry sapling? What cherries does he make it produce? What does God do to our souls by bestowing sanctifying grace on it in Baptism? What end does sanctifying grace enable the soul to reach? Which are the faculties of the soul? Which are, so to say, the faculties of sanctifying grace? On what are the infused virtues ingrafted? What acts do the infused virtues enable the mind and the will to perform? What is a supernatural act? How does the soul acquire the facility to perform supernatural acts? How does God assist the soul in the difficult work of performing supernatural acts? What does actual grace do? Why may actual grace be lost for the soul? What do the gifts of the Holy Ghost do to our soul? Explain this by a comparison. In what duties of Christian life do the gifts of the Holy Ghost dispose the soul to cooperate with actual grace? In what way do the gifts of the Holy Ghost help the soul to fulfill the ordinary duties of Christian life? Explain by a comparison from boat life. In what duties of Christian life are the gifts of the Holy Ghost especially needed? What kind of qualities of the soul are the gifts of the Holy Ghost? With what are the gifts of the Holy Ghost infused into our soul? With what are the gifts of the Holy Ghost lost? In what way is actual grace unlike sanctifying grace, the infused virtues, and the gifts of the Holy Ghost? Where are the gifts of the Holy Ghost enumerated? Which is the highest of the gifts of the Holy Ghost? Which is the beginning of Wisdom? How should we begin, to obtain the gift of Wisdom?

The gift of Wisdom is the highest of the seven gifts; "The Fear of the Lord is the beginning of Wisdom."[1]

Isaias begins with the highest gift to come down to the lowest, because he speaks of the Son of God, Who lowered Himself to our level, to teach us to rise with Him even unto God.

We should enumerate and practice the gifts of the Holy Ghost in the inverse order, beginning with the Fear of the Lord and ending with the spirit of Wisdom, as the Catechism does in explaining the gifts. The last step taken by him who descends, is the first step taken by him who ascends. This means that he who wishes to obtain the gift of Wisdom should begin by establishing himself firmly in the Fear of the Lord.

178 Q. Human nature is always inclined to do what is forbidden, whether by God or man. The first and most powerful deterrent from breaking the Commandments of God is the Fear of the Lord. **The Fear of the Lord fills us with a dread of sin.** We may have a dread of sin for two reasons. If we dread sin because of the punishment due to it, we have a servile fear of God, that means the fear of a slave. That was the fear of God in the Old Testament. It is good and salutary, but the lowest degree of the fear of God.

If we dread sin because by it we displease the majesty of God ever present with us, we have a filial fear; that means

1 Ps. CX., 9.

the fear of a child of God. This fear is becoming to the New Testament. It is more salutary than the servile fear. It is this Fear which is the gift of the Holy Ghost. So: **Why do we receive the gift of Fear of the Lord? We receive the gift of Fear of the Lord to fill us with a dread of sin.** (178 Q.)

178 Q. What deters one most from breaking the Commandments of God. When have we a servile fear of God? What is the meaning of servile fear? What fear of God had the people in the Old Testament? How should we value the servile fear of God? When have we a filial fear of God? What is the meaning of filial fear? To which Testament is the filial fear of God becoming? How does filial fear of God compare with servile fear of God?

179 Q. But we should not merely abstain from breaking the Commandments of God out of sentiments of filial fear, but we should **love God as a Father and be ready to obey Him because we love Him.** The gift of Piety makes us love God as a Father, and obey Him because we love Him. So: **Why do we receive the gift of Piety? We receive the gift of Piety to make us love God as a Father and obey Him because we love Him.** 179 Q.)

179 Q. Should we be ready to obey God merely because we fear Him? For what other reason should we be ready to obey God? What gift of the Holy Ghost makes us love God and obey Him because we love Him?

180 Q. It is good to be disposed to obey God; but this would not suffice; we must obey Him or do His will. To do His will we must know it. The gift of Knowledge enables us to discover the will of God in all things. So: **Why do we receive the gift of Knowledge? We receive the gift of Knowledge to enable us to discover the will of God in all things.** (180 Q.)

180 Q. What is necessary that we may do the will of God, or obey Him? What gift of the Holy Ghost makes us know the will of God?

181 Q. But it is not sufficient to know the will of God. **We must also do the will of God.** The gift of Fortitude strengthens us to do the will of God. So: **Why do we receive the gift of Fortitude? We receive the gift of Fortitude to strengthen us to do the will of God in all things.** (181 Q.)

181 Q. What gift of the Holy Ghost strengthens us to do the will of God?

182 Q. The four preceding gifts equip our soul fully to do the will of God and secure eternal salvation. But, though fully equipped, we are exposed to the **temptations of the devil, who deceived Eve** of yore and who still "goeth about like a roaring lion seeking whom he may devour";[1] We are sur-

1 Pet. V., 9.

rounded by **dangers to salvation** arising from the world and the flesh. As a ship fully equipped to sail must keep out of the path of pirates, steer clear of icebergs, sandbars, rocks and reefs, and other dangers to navigation, so must we beware of the deceits of the devil, and of the dangers to salvation. The gift of Counsel warns us of these deceits of the devil and of these dangers to salvation. So: **Why do we receive the gift of Counsel? We receive the gift of Counsel to warn us of the deceits of the devil, and of the dangers to salvation.** (182 Q.)

182 Q. What do the four preceding gifts of the Holy Ghost do for our soul? Even when we are fully equipped to serve God, of what must we still beware? What gift of the Holy Ghost warns us of the deceits of the devil, and of the dangers to salvation?

183 Q. Besides doing the will of God in all things in spite of the deceits of the devil and the dangers to salvation, we must also have a clear knowledge of the teachings of our faith to walk intelligently along the path of salvation. The gift of Understanding enables us to know more clearly the teachings, the mysteries, of our faith. So: **Why do we receive the gift of Understanding? We receive the gift of Understanding to enable us to know more clearly the mysteries of faith.** (183 Q.)

183 Q. What is necessary to walk intelligently along the path of salvation? What gift of the Holy Ghost enables us to know more clearly the mysteries of Faith?

184 Q. It is a great boon to have a clear knowledge of the mysteries of faith in our minds; but we should not rest satisfied with that. We should also have love for them in our heart, have a **true relish for them**; we should not only have a theoretical love and relish for the things of God, but we should **direct all** our thoughts, words and actions, **our whole life,** to them; not for our own benefit, but **for the honor and glory of God.** The gift of Wisdom gives us that relish for the things of God, and directs our whole life and all our actions to His honor and glory. So: **Why do we receive the gift of Wisdom? We receive the gift of Wisdom to give us a relish for the things of God, and to direct our whole life and all our actions to His honor and glory.** (184 Q.)

184 Q. Is it enough for one to have a clear knowledge of the mysteries of God? Is it sufficient to have a theoretical love and relish for the things of God? For whose sake should we direct our whole life to the things of God? What gift of the Holy Ghost gives us a relish for the things of God and helps us to direct our whole life and all our actions to His honor and glory?

These wonderful gifts of God are bestowed on us in their fullness in the Sacrament of Confirmation. Like the unprofitable servant, let us not bury these talents. Let us not by sloth keep them unproductive, and, like the unprofitable servant,

be cast out into the exterior darkness, where there shall be weeping and gnashing of teeth.[1] Let us instead follow the inspirations of the gifts of the Holy Ghost. Doing this we shall double the talents God gave us and deserve to hear this pleasing sentence: "Well done, good and faithful servant, because thou hast been faithful over a few things, I will place thee over many things; enter thou into the joy of the Lord."[2]

185 Q. In the spring of the year 31, in the second year of His public ministry, our Lord was on a mountain which gently slopes down to the eastern shore of the Lake of Genesareth. Lifting up His eyes, He saw a very great multitude of people from Galilee and from Decapolis, from all Judea and Jerusalem and from beyond the Jordan, and the seacoasts both Tyre and Sidon, who had come to hear Him. Our Lord thought the occasion favorable to instruct His followers on the true nature of the Kingdom He had come to establish. The sermon He spoke on that occasion is known as the Sermon on the Mount. In the first eight sentences of this sermon our Lord gave out the eight beatitudes. Opening His mouth He taught them saying:

1. "Blessed are the poor in spirit, for theirs is the Kingdom of Heaven." At the time of Christ, the world looked upon poverty as a curse. In His opening sentence, Christ called poverty a blessing: "**Blessed are the poor in spirit: for theirs is the Kingdom of Heaven.**"

The poor in spirit are: (a) Those who, to practice Christian perfection, make the vow of poverty, as the religious do; (b) Those who are actually poor and bear their poverty patiently for the love of God; (c) The rich who do not set their hearts on their wealth but use it to do good.

"**Theirs is the Kingdom of Heaven,**" means that the Kingdom of Heaven with its imperishable riches is already due them, and will soon be given them as if in payment for their spirit of poverty.

2. "Blessed are the meek, for they shall possess the land." **Blessed are the meek** who do not take revenge, who do not seek to lord it over others; **for they shall possess the land**: instead of obtaining dominion on this earth, they shall obtain dominion on the renewed earth, which, after the Last Judgment, by its wondrous beauty, will contribute to the bodily happiness of the elect.

3. **Blessed are they that mourn**: who spurn the sinful pleasures of the world, accept hardships and suffering from

1 Matt. XXV., 30.
2 Matt. XXV., 21.

the hand of God with patience and resignation, and sorrow over their own sins and those of others; **for they shall be comforted** in Heaven "where God shall wipe away the tears from their eyes; and death shall be no more, nor mourning, nor crying, nor sorrow shall be any more, for the former things are passed away. [1]

4. "Blessed are they that hunger and thirst after justice, for they shall be filled." **Blessed are they that hunger and thirst after justice**: who earnestly desire inward righteousness, or justice, through the exact fulfillment of all obligations; **for they shall be filled** in Heaven where their desire will be fully gratified.

5. "Blessed are the merciful they shall obtain mercy." **Blessed are the merciful**; who sympathize with the sufferings of their neighbor and try to alleviate them: **for they shall obtain mercy**: they will obtain full remission of their sins and the Kingdom of Heaven.

6. "Blessed are the clean of heart for they shall see God." **Blessed are the clean of heart**; who are free from all sin; for, as their sight is not beclouded by the mist of sin, **they will see God** face to face in Heaven.

7. "Blessed are the peacemakers, for they shall be called the children of God." **Blessed are the peacemakers**: who make up with their enemies, who try to reconcile enemies, who endeavor to convert sinners, the enemies of God; for **they shall be called the children of God** who is the Prince of Peace, and, as children of God, they will be entitled to a place in the Home of their Father, which is in Heaven.

8. "Blessed are they that suffer persecution for justice's sake, for theirs is the Kingdom of Heaven." **Blessed are they that suffer persecution for justice's sake**: who because of their faith and holy life are hated, reviled, oppressed, killed, and who bear all this with patience; **for theirs is the Kingdom of Heaven**: for, because of this disgrace and oppression sustained on earth, **they will** be showered with honor and glory and **seated on a throne in the Kingdom of Heaven.**

These eight kinds of good works are called the eight Beatitudes, or blessedness, because they lead with special certainty to the happiness or blessedness of Heaven those who practice them.

Notice that in each one of the Beautitudes the blessed reward of Heaven is proposed in a different way, each time to agree with the special work which is to be rewarded. To

1 Apoc. XXI., 4.

sum up: **Which are the Beatitudes? The Beatitudes are: 1. Blessed are the poor in spirit, for theirs is the Kingdom of Heaven.**

2. Blessed are the meek, for they shall possess the land.

3. Blessed are they that mourn, for they shall be comforted.

4. Blessed are they that hunger and thirst after justice, for they shall be filled.

5. Blessed are the merciful, for they shall obtain mercy.

6. Blessed are the clean of heart, for they shall see God.

7. Blessed are the peacemakers, for they shall be called the children of God.

8. Blessed are they that suffer persecution for justice's sake, for theirs is the Kingdom of Heaven. (185 Q.)

185 Q. Where did our Lord instruct His followers in the Sermon on the Mount? What did our Lord give out in the first eight sentences of this sermon? Who are the poor in spirit? Why is the Kingdom of Heaven theirs? Who are the meek? What land shall they possess? Who mourn? Where will they be comforted? Who hunger and thirst after justice? What reward will they receive? Where? Who are the merciful? How will they obtain mercy? Who are the clean of heart? Where and how will they see God? Who are the peacemakers? To what will they be entitled as children of God? Who suffer persecution for justice sake? Why are they blessed? Why are these eight kinds of good works called the Eight Beatitudes?

LESSON SIXTEENTH

ON THE GIFTS AND FRUITS OF THE HOLY GHOST.

Part Second—The Fruits of the Holy Ghost.

186 Q. This question treats of the fruits of the Holy Ghost. To understand better what are the fruits of the Holy Ghost, we shall consider the fruit of a tree. The fruit tree produces branches, twigs, leaves, and the fruit. The whole tree, with roots, stem, branches, twigs, and leaves, helps to produce the fruit. The fruit is thus the product of the whole tree. It is the last and finished product of the tree.

As the tree produces branches, twigs, leaves, and fruit, so the grace of God produces various results in the soul. It makes the soul holy and pleasing to God, it brings to it the divine virtues of Faith, Hope, and Charity, as well as the moral virtues of Prudence, Justice, Fortitude, and Temperance. Last of all, the grace of God, with the aid of the infused virtues, produces in our soul the fruits of the Holy Ghost.

As the fruit of the tree is the product of the whole tree, so the fruits of the Holy Ghost are the result of the whole life of grace in the soul.

As the fruit of the tree is the last and finished product of the tree, so the fruits of the Holy Ghost are the last and finished product of the life of grace in the soul. They are permanent qualities developed in the soul by the life of grace. As the fruit of the tree is sweet to the taste and spreads about a pleasant odor, so the fruits of the Holy Ghost are characterized by a certain spiritual sweetness and diffuse the good odor of Christ.

They are called, not the "fruits of God", but "the fruits of the Holy Ghost," because the grace of God which enables our souls to bear fruit, though it is granted by the three Divine Persons, is ascribed especially to the Holy Ghost, as omnipotence is attributed to God the Father, and wisdom to God the Son.

St. Paul enumerates the fruits of the Holy Ghost in his Epistle to the Thessalonians. First comes **Charity,** or love of God; out of Charity flows **Joy,** since one is happy when he is united with the person he loves; to perfect our Charity and Joy, **Peace** is needed; for the maintenance of Peace are required **Patience** in bearing the ills of life, and **Long-Suffering,**

by which we bear with subjection to God the delay of God's assistance or reward. The five preceding works directly relate to God, and are required to serve Him perfectly.

The following four works make our conduct towards our neighbor perfect: **Goodness,** by which we desire our neighbor's welfare; **Benignity,** by which we do him good; **Mildness,** by which we treat him gently and do not take revenge when he injures us; **Faith,** or faithfulness, by which we never deceive him.

The three last works render perfect our conduct towards ourselves: **Modesty,** which keeps us from going beyond the limits set by our condition in life, circumstances and rights, in our mode of living, adornment of person and dwelling, in speech and manner of acting; **Continency,** which makes us shun the allurements of the pleasures of the flesh, or of those of eating and drinking and other sensual satisfactions which lead to the former: **Chastity,** which makes us shun all unlawful pleasures of the flesh. So: **Which are the twelve fruits of the Holy Ghost? The twelve fruits of the Holy Ghost are: Charity, Joy, Peace, Patience, Benignity, Goodness, Long-Suffering, Mildness, Faith, Modesty, Continency, and Chastity.** (186 Q.)

186 Q. What does the fruit tree produce? What is the last or finished product of the fruit tree called? What do you call the last or finished product of grace in our soul? Why are the fruits of the Holy Ghost called fruit? Give two reasons. By whom is the grace of God granted to our soul? Why are the fruits of God's grace called the fruits of the Holy Ghost? To which of the Three Divine Persons is Wisdom attributed? Who enumerates the fruits of the Holy Ghost? Where? Which fruit comes first? What flows out of Charity? What is needed to perfect Charity and Joy? What is needed for the maintenance of Peace? To whom do the five preceding works relate? What makes us desire our neighbor's welfare? What makes us do good to our neighbor? What makes us treat our neighbor gently and refrain from revenging ourselves when he injures us? What keeps us from deceiving our neighbor? What do the four preceding works regulate? What keeps us from going beyond the limits set by our condition in life, circumstances and rights, in our mode of living, adornment of person and dwelling, in speech and manner of acting? What makes us shun the allurements of the pleasures of the flesh? What makes us shun all unlawful pleasures of the flesh?

BLESSED ARE THE POOR IN SPIRIT.

One day St. Francis de Sales, prince-bishop of Geneva, heard a man inveigh against bishops who dress in purple. The Bishop called him, unbuttoned the upper part of his purple cassock and let the man see that he wore a ragged hair shirt next to his skin. "I show you this," he said, "that you may learn that humility and the rich dress of one's office may go together."

FORTITUDE OF THE KING OF SAXONY.

No one ought to change his creed for worldly motives. The reigning dynasty in the kingdom of Saxony was Catholic, whereas the majority of the population are Protestant. In the year 1866, after the victory of the Prussians at Koeniggratz, a deputation consisting of the Protestant ministers and several distinguished laymen, came to present a petition to the king requesting him to have the crown prince brought up as a Protestant, because in that case Saxony would be treated with much greater leniency by their Prussian conquerors. The king of Saxony returned this answer: "The Prussians may take my crown from me if they choose, but they cannot take my conscience." Thereupon he turned on his heel and left the apartment.

THE GIFT OF UNDERSTANDING.

When Henry Dilson entered the Society of Jesus he had so little intelligence and memory that he was unable to learn or remember anything. One day, in deep affliction, he prostrated himself before the statue of Our Lady and vowed himself to her service for life. His memory all at once became retentive, and such a power of penetration into things spiritual did he gain that the most learned of the Society were in admiration of him. Our Lady's intercession had obtained for him the gift of understanding.

THE GIFT OF WISDOM.

There are many who take no interest in higher things, and care only for the enjoyments of time and sense. Demosthenes, Greece's most renowend orator, was once addressing a large assembly on matters pertaining to the welfare of their common country. Although he spoke with enthusiasm and eloquence, his audience paid little attention to his discourse; some yawned, others talked to one another, or even went to sleep. Observing this, the orator left off speaking on serious subjects and related a fable about the ass and its shadow. Instantly silence prevailed, his hearers pricked up their ears as if some matter were being propounded on which all their happiness depended. Too often Christian people act in a similar manner; they display complete indifference regarding weighty matters relating to their eternal salvation. Sermons and spiritual books have no attraction for them, yet they take a lively interest in the amusements and diversions of the day and even in such slight and trifling things as society gossip, stories in newspapers, etc. They neglect what is of primary importance and give the first place to secondary matters. What supreme folly!

BLESSED ARE THE MEEK.

More is accomplished by meekness than by wrath. On one occasion when St. Francis Xavier, the Apostle of the Indies, was preaching in one of the towns of India, two heathens threw stones at him, to reduce him to silence. The saint took no notice of this, and continued preaching with an unmoved countenance. The two uncultured heathens were astonished at his meekness. They drew nearer and listened to his discourse; touched to the heart by what they heard, they were the first two converts who asked for Baptism. See the blessed effect of meekness.

BLESSED ARE THE CLEAN OF HEART.

We must pray with a pure heart. A young man who had adopted a licentious manner of life did not, in spite of his vicious habits, omit to say a prayer every day to the Mother of God. One night he had a dream which made a great impression upon him. He dreamed that he was on a journey, and was extremely hungry. Our Blessed Lady then appeared to him, surrounded by angels, and offered him some tempting viands on a very dirty dish, saying: "Take this food and eat it." But he answered that he could not partake of the food because the dish on which it was served was not clean. "Thus it is with thy prayers," the Blessed Virgin rejoined. "They are good in themselves, but thy heart is impure. For this reason thy petitions are not acceptable in God's sight." At that moment the young man awoke. He never forgot that dream; it had the effect of inducing him for the rest of his life to live as becomes a Christian.

BLESSED ARE THE PEACEMAKERS.

God protects the peaceable. Once when St. Francis of Sales, the Bishop of Geneva, was in Rome, he hired rooms for himself in an inn on the banks of the Tiber. The first evening he was there, on returning to the inn to sleep, he found to his surprise, his servant quarreling with the innkeeper about his apartment. The fact was, the landlord wanted to give the rooms which the bishop had engaged to a party of strangers who had just arrived. St. Francis at once put an end to the dispute. "I will have no quarreling," he said to his servant, "Come with me; we will take up our quarters elsewhere." After a protracted and tedious search they found suitable rooms in another inn. They had not been there long before it began to rain very heavily. In consequence of a waterspout, the

Tiber was so swollen that it overflowed its banks and washed away several houses, amongst them the hostelry from which the saint had been so uncourteously expelled. Several of the inmates perished on this occasion. Here we see the truth of Our Lord's words: "Blessed are the peacemakers, for they shall be called the children of God," i. e. God will protect them as His children.

SETTLE TROUBLES PEACEFULLY.

A gardner was daily annoyed by his neighbor's chickens, which got through a hole in the fence and worked sad havoc in his garden. He asked his neighbor again and again to mend the fence, but he paid no heed to the request. Now and again he sent a basket of eggs in to his neighbor, saying would he so good as to see that his hens did not lay their eggs away from home. He did this three times, then he sent no more eggs; but within a week a new fence was set up.

CHASTITY.

In heathen Rome six virgins were appointed to keep alive the so-called sacred fire burning on the altar in the temple of Vesta. These virgins usually came to the temple when about ten years of age; they remained there for thirty years, during which time they were forbidden to marry. The Romans held the belief that these virgins brought good fortune to the State, by obtaining for it the protection of the gods. The Vestal Virgins were treated with the greatest respect. Military honors were paid them in public; and if a criminal, on his way to execution, chanced to meet one of them, he was set at liberty. The best places were given them at the theatres, and other entertainments at which they might be present. They were clad in white robes, adorned with purple trimming. If one of these virgins broke her vow of chastity, she was condemned to be buried alive. Hence we see in what high esteem the pagans held those who led a chaste life.

LESSON SEVENTEENTH

ON THE SACRAMENT OF PENANCE.

Part First—Power to Forgive Sins.

This lesson treats of the Sacrament of Penance. Penance may be considered as a virtue, or as a penalty or punishment, or as a Sacrament. As a virtue it consists in a true change of heart by which the sinner detests and grieves over his past sins, with a firm purpose of sinning no more. It was to the practice of this virtue that St. John the Baptist continually exhorted the Jews, saying: "Do penance, for the Kingdom of God is at hand."[1] We find examples of true penance in the lives of King David,[2] of St. Peter,[3] and of St. Mary Magdalen.[4] As a virtue, penance is the same as contrition.

Penance may also mean a penalty or punishment for sin committed: whether it be undergone voluntarily, as abstaining from candy or intoxicating drinks during Lent; or sent by God, as sickness or misfortune; or imposed on us by the priest when we go to Confession.

This lesson of the Catechism treats of Penance not as a virtue, nor as a penalty or punishment, but as a Sacrament instituted by Christ.

Of what does this lesson treat? In how many ways may Penance be considered? In what does Penance consist as a virtue? Cite one person renowned for doing penance. Give one example of Penance as punishment.

187-190 Q. In the fourteenth lesson, we were taught that Baptism forgives original sin and all actual sins of which a person may be guilty. But, we were also taught that a person may be baptized but once. There is, however, another Sacrament to forgive sins, the sins committed after Baptism. For, our Blessed Lord and Savior **Jesus Christ,** in His unspeakable goodness, **instituted a special Sacrament in which the priests forgive the sins committed after Baptism,** namely, the Sacrament of Penance.

To make clear to you that Christ gave the priests of His Church the power to forgive sin, we must show in turn that:

(1) Christ had the power to forgive sins;

(2) Christ could give the power to forgive sins to others;

(3) Christ did give that power to His Apostles;

1 Matt. III., 2
2 Kings XI., and XII.
3 Matt. XXVI., 69-75.
4 Matt. XXVI., 6-13.

Cathedral of St. Helena. F. X. Zettler & Co.

WHOSE SINS YOU SHALL FORGIVE, THEY ARE FORGIVEN THEM; AND WHOSE SINS YOU SHALL RETAIN, THEY ARE RETAINED. John XX., 23.

(4) The power to forgive sins was handed down by the Apostles to the bishops, their successors in office, and by the bishops to the priests.

(1) Christ had the power to forgive sins. As sin is an offence against God, God alone can of Himself forgive sin. Christ, being God, had the power to forgive sins, and performed miracles to prove that He had this power.[1] He not only had the power to forgive sins, but He also exercised the power to forgive sins. Thus, we read in the Gospel that He forgave the sins of the palsied man, saying, "Thy sins are forgiven."[2] In like manner He said to Mary Magdalen, "Thy sins are forgiven thee."[3]

(2) Christ could give others the power to forgive sins. If Christ had of Himself the power to forgive sins, He could also empower, delegate, others to forgive sins in His name. You will understand this by a comparison. If someone owes you money, you can not only cancel the debt yourself, but you can also give someone else the power to cancel the debt in your name.

(3) Christ did give His Apostles the power to forgive sins in His name. On the evening of Resurrection day, "when it was late that same day, the first day of the week, and the doors were shut where the disciples were gathered together for fear of the Jews, Jesus came and stood in the midst, and said to them: Peace be to you and, when He had said this, He showed them His hands and His side. The disciples therefore were glad, when they saw the Lord. He said therefore to them again: Peace be to you, as the Father hath sent Me, I also send you. When He had said this, He breathed on them, and **He said to them: Receive ye the Holy Ghost. Whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained.**"[4] In these words Christ conferred upon the Apostles the twofold power to forgive sins and to retain sins.

The power to forgive sins and retain sins was, then, clearly granted by Christ to the Apostles. The Apostles no doubt understood the true meaning of these words of Christ; otherwise they would have asked our Lord what He meant, as they did on numerous other occasions; otherwise Christ would have repeated what He had come all the way from Limbo to tell them.

The Apostles must have become fully conscious of their power to forgive and retain sins at the latest when the Holy Ghost came down upon them "to teach them all truth;" hence,

1 Matt. IX., 6-8.
2 Matt. IX., 2 Luke VII., 48.
3 John XX., 21-23.
4 John XX., 19-23

also the truth concerning their power to forgive sins and to retain sins.

Several interpreters of Holy Writ see an example of Confession in Apostolic times in: "And many of them that believed, came confessing and declaring their deeds." [1]

To leave no room for doubt as to the true meaning of these words, and to contradict the false interpretations given them by some of the leaders of Protestantism, the Church, in the Council of Trent, declares: "But the Lord then principally instituted the Sacrament of Penance, when, being raised from the dead, He breathed upon His disciples, saying: 'Receive ye the Holy Ghost: whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained.' By which action so signal, and words so clear, the consent of all the Fathers has ever understood, that the power of forgiving and retaining sins was communicated to the Apostles and to their lawful successors, for the reconciling of the faithful who have fallen after Baptism. And the Catholic Church with great reason repudiated and condemned as heretics, the Novatians, who of old obstinately denied that power of forgiving. Wherefore, this holy Synod, approving of and receiving as most true this meaning of those words of our Lord, condemns the fanciful interpretations of those who, in opposition to the institution of this Sacrament, falsely wrest those words to the power of preaching the word of God and of announcing the Gospel of Christ." [2]

To prepare the minds of the Apostles for the reception of the great power of forgiving sins and of retaining sins, our Lord had, in the summer of the year 32, promised St. Peter the keys of the Kingdom of Heaven, the power to bind and loose. [3]

In February of the year 33, our Lord had said to all the Apostles: "Amen, I say to you, whatsoever you shall bind on earth, shall be bound also in Heaven; and whatsoever you shall loose upon earth, shall be loosed also in Heaven." [4] Now, under the unrestricted power to bind and to loose must be included the power to loose or not to loose the bonds of sin. Yet, because the matter is of the utmost importance, Christ wished to give the Apostles the power to forgive sins and to retain sins in clearer and express terms. This He did on the evening of Resurrection day when He spoke the words quoted above: "Receive ye the Holy Ghost etc."

As an immediate preparation for the reception of the power to forgive and retain sins, Christ wished to make the Apostles realize that He had all power. He did this by showing Himself to them truly risen from the dead, and by entering the room while the doors were closed. Next, He declared to them that He was going to communicate His power to them; "As the Father hath sent Me, I

1 Acts XIX., 18.
2 Sess. XIV., Chap. 1.
3 Matt. XVI., 19.
4 Matt. XVIII., 18.

also send you." He then breathed upon them, saying, "Receive ye the Holy Ghost," to show that He was going to give them a truly divine power. Finally, He declared in plain words what that power consisted in, namely, to forgive sins, and to retain sins.

(4) The power to forgive sins and to retain sins was handed down by the Apostles to the bishops, their successors in office, and by the bishops to the priests. The power to forgive sins and to retain sins was not granted to the Apostles for their own benefit, but for the welfare of the members of the Church. This power, therefore, was to last as long as the members of the Church would need it, that is, as long as there would be people to fall into sin, to the end of the world. The Apostles, therefore, transmitted that power to their successors in office, the bishops. The bishops, in turn, gave that power to the priests. The bishops give the priests the power to forgive sins when they ordain them to the priesthood. During the ordination the bishop says to the priest: "Receive the Holy Ghost. Whose sins you shall forgive, they are forgiven them; whose sins you shall retain, they are retained."

The Didache, or Teaching, of the twelve Apostles, a summary of the teaching of our Lord as preached by the Apostles, written towards the close of the first century or early in the second, refers to the Confession and absolution of sins when it says: " On the Lord's Day, coming together, break bread and give thanks, after you have confessed your sins, in order that your sacrifice may be clean."

As the Council of Trent states that all the Fathers of the Church ever interpreted the words of Christ to mean the power to forgive sin and to retain sin, it may interest you to read some of the sayings of the Fathers.

Firmilianus, in a letter to Cyprian, in 256, wrote: "The power to forgive sins was given to the Apostles * * * and to the bishops, their successors.

St. John Chrysostom (344-407), Bishop of Constantinople, wrote: "Men living on earth were commissioned to dispense heavenly gifts, and received a power which God gave neither to angels nor to archangels. For, it was never said to them: Whatsoever you shall bind upon earth, shall be bound also in Heaven; whatsoever you shall loose upon earth, shall be loosed also in Heaven. Earthly rulers have the power to bind, but, they can bind bodies only. The bond of sin affects the very soul. Whatever the priests do here below, God confirms in Heaven, and the very Lord ratifies the sentence spoken by the servant. For what else did God give the priest but a fullness of the heavenly power? For, He said: Whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained. What greater power than this was ever given to man? The Father gave all judgment to His Son, and I see that this whole judgment was delivered by the Son to the priests."

Should it sound strange to you that the priests have the power of forgiving sins committed against God, ponder over the words of St. Ambrose, Bishop of Milan, Italy, from 374 to 397, Treating of the Holy Ghost, he wrote: "Behold how sins are forgiven by the power of the Holy Ghost. Men give their ministry for the forgiveness of sins; they do not forgive sins in their own name, but in the name of the Father, and of the Son, and of the Holy Ghost."

Priests forgive sins in the name of God the Father, who is offended by sin; in the name of God the Son, who died for the forgiveness of sin; in the name of the Holy Ghost, whose power was given them on ordination day: "Receive the Holy Ghost, whose sins you shall forgive, they are forgiven them; whose sins you shall retain, they are retained." [1]

St. Ambrose, writing on Penance, said: "Things which are impossible to men, are possible to God. God has power, when He wishes, to forgive our sins. * * * It seemed impossible that God should wash away sin with water. But, what seemed impossible, God made possible. In like manner, it seemed impossible that sins should be forgiven by Penance. Christ gave the power to His Apostles. This power is transmitted from the Apostles to the priests. Hence, what seemed impossible, was made possible."

According to St. Augustine, in his fourth book against the Donatists, the universal and uninterrupted belief in the priest's power to forgive sins shows evidently all the marks which form the true character of an Apostolic tradition. According to this greatest of all the Doctors of the Church, the belief in the power to forgive sins has not sprung from any ordinance of the Church; its author or beginning may not be found; it has passed without the least interruption through all ages and all churches, and has arrived to us, as it were, transmitted from hand to hand.

The authors of "La Perpetuite de la Foi" (The Perpetuity of the Faith) whom Leibnitz proclaims to be writers of eminence, prove that the Oriental sects of the Arians, Nestorians, Eutychians, who separated from the Catholic Church twelve hundred or more years ago, practice private, or auricular, confession.

Now it is a historical fact that these Christian bodies did not introduce the practice of Confession after leaving the Catholic Church. Therefore, they must have taken it with them when they left the Catholic Church. This is a sign that auricular confession was in use in the Catholic Church twelve hundred years ago and that these separated Oriental Christian bodies, when cutting themselves off from the Catholic Church, believed that Confession was instituted by Christ, as they do to the present day.

The same reasoning may be followed with regard to the 121,000,000 Greek Orthodox Christians. (See question 133.)

1 Matt. XVIII., 18.

So, both Scripture and Tradition prove that the priests have the power to forgive sins. If so, why do the priests not go to men and say to them, "Your sins are forgiven"? Why do they expect men to go to the trouble of confessing their sins? The reason of this is very plain. Christ did not give the priests the power to forgive sins of people at random. He gave them the twofold power to forgive sins and to retain sins, to indicate that they should forgive the sins of those who are worthy of forgiveness, and should retain, or refuse to forgive, the sins of those who are not worthy of forgiveness. To be worthy of forgiveness, a person should, generally speaking, be willing to admit that he has done wrong, express his sorrow for having done it, be willing to repair any injury done, promise not to do it again, and be willing to stand some slight punishment for having done wrong. So, in every case, the priest has to judge whether a person who wishes to have his sins forgiven has these dispositions or not. In order to be able to judge, **the priest must hear** the evidence in the case. In the tribunal of penance, the evidence is **the confession of sins** made by the penitent to the priest. From the way this confession is made, the priest judges whether or not the person is worthy to obtain the forgiveness of his sins. If so, he **grants him pardon of his sins as the minister of God and in His name,** or, in other words, **gives him absolution** (forgiveness), or absolves him, from his sins.

To sum up: **What is the Sacrament of Penance? Penance is a Sacrament in which the sins committed after Baptism are forgiven.** (187 Q.)

How does the Sacrament of Penance remit sin, and restore to the soul the friendship of God? The Sacrament of Penance remits sins and restores the friendship of God to the soul by means of the absolution of the priest. (188 Q.)

How do you know that the priest has the power of absolving from the sins committed after Baptism?- I know that the priest has the power of absolving from the sins committed after Baptism, because Jesus Christ granted that power to the priests of His Church when He said: "Receive ye the Holy Ghost Whose sins you shall forgive, they are forgiven them; whose sins ye shall retain, they are retained" (189 Q.)

How do the priests of the Church exercise the power of forgiving sins? The priests of the Church exercise the power of forgiving sins by hearing the confession of sins, and granting pardon for them as ministers of God and in His name. (190 Q.)

Notice how the first three answers of this lesson show that Penance is a real Sacrament. The first answer indicates

the special grace signified and given in this Sacrament, "in which the sins committed after Baptism are forgiven." The second answer mentions the outward sign, namely, the absolution of the priest. The third answer explains when the Sacrament of Penance was instituted by our Lord.

The words of absolution are: "I absolve thee from thy sins, in the name of the Father, and of the Son, and of the Holy Ghost."

187-190 Q. Is there a Sacrament to forgive the sins committed after Baptism? Who instituted that Sacrament? Prove briefly, in four points, that Christ gave the priests the power to forgive sins. Why has God alone of Himself the power to forgive sins? Why did Christ have the power to forgive sins? Name one person whose sins Christ forgave. How could Christ empower others to forgive sins in His name? Explain this by comparison. To whom did Christ give the power to forgive sins? When did Christ grant His Apostles the power to forgive sins? In what words did Christ grant His Apostles the power to forgive sins? How did Christ prove that He was Christ Who had been crucified, before He granted His Apostles the power to forgive sins? Give one reason to show that the Apostles understood the true meaning of the words of Christ granting them the power to forgive sins. When, at the latest, must the Apostles have become fully conscious of their power to forgive sin and to retain sin? Where did the Church declare that in the words: "Receive the Holy Ghost, etc., Whose sins, etc." Christ instituted the Sacrament of Penance, or granted the Apostles and their lawful successors the power to forgive sins? Why did the Church make this declaration? Indicate one false interpretation of these words of Christ. Name two things Christ had done to prepare the minds of the Apostles for the reception of the power to forgive sin and to retain sin. What did Christ do on Resurrection evening to make the Apostles realize that He had all power? In what preliminary words did Christ declare that He was going to communicate His power to the Apostles? For whose benefit was the power to forgive sins granted to the Apostles? How long was the power to forgive sins to last in the Church? To whom did the Apostles transmit the power to forgive sins? When do the bishops give the priests the power to forgive sins? What words do the bishops speak to the priests on the day of their ordination concerning the power to forgive sins? When was the Didache, or Teaching of the Twelve Apostles written? In what words does it refer to the confession of sins? In whose name do the priests forgive sins? Why are sins forgiven in the name of God the Father, God the Son, and God the Holy Ghost? Name some Oriental Christians who practice Confession. Why must the priest hear the Confession of the sins? What is the outward sign of the Sacrament of Penance? What does "absolution" mean? Quote the words of absolution. What is the special grace signified and given in this Sacrament?

Before pronouncing the words of absolution, the priest prays that God may have mercy on you, forgive you your sins, and, in due time, lead you to life everlasting. Next, the priest asks our Lord Jesus Christ to free you, and frees you in His name, from every Church punishment you might have incurred. The priest looses you from these punishments before giving you absolution, because, if unforgiven, these punishments would make the absolution invalid.

After granting absolution the priest prays that the Passion of our Lord, the merits of the Blessed Virgin, and of all the Saints, and your own good actions and patient sufferings, may all serve to secure for you the full remission of your sins, an increase of Divine grace, and the possession of eternal life.

Besides Confession and contrition, absolution is another essential element of the Sacrament of Penance. This means that if absolution is not granted by the priest your sins are not forgiven through the Sacrament of Penance. Bear this always in mind, and should you notice at any time that in the rush of confessions the weary priest forgets to give you absolution, do not hesitate to call his attention to it. In like manner, should the priest forget to give you a penance, ask for one.

Priests can forgive the sins of others but not their own sins. When they wish to obtain forgiveness of their sins, they go to confession to a priest, as you do. As the priests go to confession, so do the bishops, and so does the Pope.

Why does the priest free you from every Church punishment before giving you absolution? Name another essential element of the Sacrament of Penance besides Confession and contrition. What should you do if you noticed that the priest forgot to give you absolution, or a penance? To whom do priests, bishops, the Pope, go to confession?

The Seal of Confession.

The "Osservatore Romano" newspaper announces that a French priest has returned to his parish after 33 years in prison for an offense, of which he was innocent, and whose perpetrator he knew. In 1889 the priest was sentenced to life imprisonment on circumstantial evidence for the murder of a woman. He received the sentence in silence. A few months ago the priest's former verger died, previously acknowledging that he had committed the murder. He told the priest of it in the confessional, and the priest served his sentence for him rather than violate its secrecy.—Stella Maris.

LESSON SEVENTEENTH

ON THE SACRAMENT OF PENANCE.

Part Second—How to Receive the Sacrament of Penance.

191-194 Q. In the preceding questions we learned that we can obtain forgiveness of our sins from the priests in the Sacrament of Penance. We must now learn **how** to receive the Sacrament of Penance worthily, or how to make a good Confession. This matter is explained in the remaining questions of the seventeenth lesson, and in the eighteenth, nineteenth, and twentieth lessons.

The following little story will help you to understand in a general way what confession means, and what is necessary to make a good confession. John had a fight with his younger brother Timothy, and gave him a black eye, a bruised nose, etc When their mother heard of it, she warned John that she would tell his father about it, as soon as he would come home from work. From past experience John knew what this meant. He began to feel very uneasy, and drops of perspiration soon stood on his forehead. What could he do to escape the just punishment that awaited him? A bright idea struck him. He went to his mother, he admitted that he had done wrong in beating his younger brother; he told her that he was very sorry for it because he feared his father and because his conduct had grieved her; finally, he promised not to do it again, and he asked her to forgive him. The mother seeing that John meant all he said, forgave him and said: "I forgive you, but to make you feel that you have done wrong, you stay in for the rest of the day." By the time the father came home, the mother, John, and Tim were friends again.

Remember what John did to be forgiven by his mother. When we wish to obtain forgiveness of our sins from God, we act in a like manner. We go to the priest, who has the power to forgive sins in the name of God, we tell him in what way we have sinned, that is **we confess our sin to the priest; we tell him we are sorry for having committed those sins; we promise him not to sin again; finally, when the priest gives us a penance, we accept it.** In order to be able to confess our sins, we must first try to recall them to our mind, that is, **we must examine our conscience.**

In examining our conscience we must be in earnest, or make an earnest effort to recall to mind our sins. When you go to pay a bill, you make an earnest effort to recall what

you owe. When you examine your conscience, you should make just as earnest an effort to recall your sins, which are your debt to God.

When we go to confession, we must not confess all the sins of our life, but only the sins we committed since our last worthy confession. Therefore, in examining our conscience we must try to recall only the sins committed since our last worthy confession.

Notice the expression "worthy confession." Should a person have made one or more bad, or unworthy, confessions, he would have to confess the sins committed since his last good, or worthy confession; and, therefore, when examining his conscience, he would have to recall to mind all the sins committed since his last worthy confession.

A good way to find out our sins is to recall to mind, one by one, the ten Commandments of God (Lesson Twenty-ninth), the six precepts of the Church (Lesson Thirty-fifth), the seven captial sins, (Lesson Sixth), and the duties of one's state in life. In going over these commandments, precepts, and sins, it will be easy to recall what sins we have committed. As to the duties of one's state in life, a parent, for example, should see whether he has taken good care of his family, a son whether he has minded his parents, a student whether he has studied his lessons and done his school work, an employer whether he has paid his help their wages, an employe whether he has earned his wages, or given a fair day's work for a fair day's wages, and so on.

You may say perhaps that it is not always easy to recall one's sins. It is not; no more than it would be easy to find things in a dark room. What would you do if you wished to find things in a dark room? You would use a light. When you go to confession do likewise, **ask God to give you light to know your sins.**

Again one might say it is not always easy to be sorry for one's sins. You are right; but, here again, pray God and ask Him to make you sorry for your sins. Ask **God's grace to be so sorry for them that you may hate them more than any other evil that could befall you, that you hate them, because they offended Him.**

To sum up: **What must we do to receive the Sacrament of Penance worthily? To receive the Sacrament of Penance worthily we must do five things:**

1. **We must examine our conscience.**
2. **We must have sorrow for our sins.**
3. **We must make a firm resolution never more to offend God.**

4. We must confess our sins to the priest.
5. We must accept the penance which the priest gives us. (191 Q.)

What is the examination of the conscience? The examination of conscience is an earnest effort to recall to mind all the sins we have committed since our last worthy confession. (192 Q.)

How can we make a good examination of conscience? We can make a good examination of conscience by calling to memory the commandments of God, the precepts of the Church, the seven capital sins, and the particular duties of our state in life, to find out the sins we have committed. (193 Q.)

What should we do before beginning the examination of conscience? Before beginning the examination of conscience we should pray to God to give us light to know our sins and grace to detest them. (194 Q.)

191-194 Q. What did John admit to his mother? What did he tell her? Why was he sorry? What did he promise? What did the mother do to make John feel he had done wrong? To whom do we go when we wish to obtain forgiveness of our sins? What do we tell the priest? For what do we express sorrow? What do we promise? What do we do when the priest gives us a penance? How do we recall the sins we have committed? What kind of effort should we make to recall our sins? What sins must we try to recall? Which is a good way to find out our sins? What should we do to make it easier to recall our sins? What should we do to make it easier to be sorry for our sins?

I CONFESS MY SINS TO GOD.

A colored man who had received his first check, went to the bank to cash it. He stepped up to the first window and told the cashier he wished to see the president of the bank. He was told to await his turn. When his turn came, he solemnly handed the president his check, and asked him to cash it. "Why, Sam," replied the president, "I have a cashier to attend to the cashing of checks; go to him, please."

In a similar manner our non-Catholic friends confess their sins to God, forgetful of the fact that God granted the power to forgive sin to the priests of his Church.

To such as say they prefer to confess their sins to God, Luther, the father of Protestantism, says: "Rely on the words of Jesus Christ and be assured that God does not remit sin otherwise than by the living voice of man, as He Himself ordained. If you do not seek the remission of your sins in the living word, you will look in vain to Heaven to obtain its grace, or as it is called interior remision."[1] And again: "The august and holy Sacrament of Penance, that abundant source of grace, is the only means which the Divine Mercy selected to pour grace and consolation into the heart of the sinner."[2]

1 Vol. V., p. 233, Jena.
2 Vol. I., p. 63, Jena.

THE MARTYR OF CONFESSION.

In the fourteenth century there lived at Prague, in Bohemia, a holy Priest named John, called Nepomucene from Nepomuck, the city of his birth. So great was his reputation, that the Empress chose him as the director of her conscience, and under his guidance arrived at eminent sanctity. The pious lady had much to endure from the jealousy of her husband Wenceslas, who, blinded by jealousy, formed the impious design of inducing Father John to reveal to him the confession of the Empress, and actually proposed this to him, promising in case of his compliance, to load him with riches and honors. The saintly priest struck with horror, represented freely to the Emperor the enormity of such criminal curiosity, and the impossibility of gratifying it. Wenceslas dissembled his displeasure, but the holy priest judged from his gloomy silence what he was to expect from so revengeful a prince.

Shortly afterwards, Father John, having ventured to remonstrate with the Emperor upon some act of brutal cruelty, was thrown by him into a dungeon, with a promise of liberty as soon as he consented to disclose the confession of the Empress. Finding his resolution unshaken, Wenceslas determined to try again the effect of flatteries and caresses. He accordingly released Father John from prison, invited him to dine at the royal table, and lavished upon him every mark of honor. When all the other guests had retired, the Emperor earnestly besought Father John to consent to his proposal, promising on his part to preserve the strictest secrecy, and to bestow upon him the highest dignities and a princely fortune. On the other hand, he threatened him, in case of refusal, with cruel tortures and even death itself. Father John answered courageously, that he would readily lay down his life rather than betray his sacred trust. Upon this the Emperor, transported with fury, called the executioners and delivered Father John into their hands, bidding them to employ every effort to move him to submission. They accordingly carried him back to prison, and having stretched him upon the rack, applied lighted torches to the most tender parts of his body. It was all to no purpose; the only words which passed his lips under the extremity of his torments, were the sacred names of Jesus and Mary.

After a short time, the Saint was once more restored to liberty by the capricious Wenceslas, but feeling a conviction that his martyrdom would not be long delayed, he devoted his few remaining days to a fervent preparation for death. As he was returning one day from a pilgrimage of devotion, the Emperor happened to observe him from the windows of his palace, and burning anew with sacrilegious curiosity, sum-

moned him into his presence, and renewed his wicked proposal. The Saint answered only by his silence, upon which Wenceslas cried out in a rage, "Take away this man, and throw him into the river as soon as it shall be dark, that his execution may not be known to the people." This barbarous order was carried into effect, but a heavenly light appeared resting over the lifeless body of the Saint, which floated on the surface of the water, and the whole city flocked forth to observe the prodigy. Thus was the foul deed discovered, and the relics of the martyr rescued from the river. The sacred remains were carried in solemn procession to the nearest church, where they were interred with great honor, God testifying to the sanctity of his servant by numerous miracles.
—Butler's Lives of the Saints.

SACRAMENTAL CONFESSION.

Important Discovery in Rome of First Century Inscription

(From The Pilot, Boston)

A notable French artist, M. Charles Desvergues, educated in Rome, has described in a recent number of the "Univers" an important discovery among the ruins of the Eternal City. It is a green marble slab upon which is read the following inscription in Greek: "Here the Blessed Peter absolved us the elect ones from the sins confessed."

This stone and its inscription are visible to all who desire to examine it. Its epigraphic characters are, beyond doubt, those of the first century. The learned Professor Ballerini, although himself a freethinker, has declared it a unique monument that must annihilate completely all the conclusions of the "new criticism." According to Ballerini, the stone is nothing less than what Christian tradition is used to call "the Confessionary of St. Peter."

It is not a question of Baptism as some might at first sight be inclined to believe, because the sins which are forgiven are those of persons who are already baptized and actual Christians. Hence the words "us the elcet ones," and then the expression "the sins confessed." It is thus a matter of real "confession" and that made to St. Peter, who using the power given him by our Lord has forgiven the sins confessed to him.

LESSON EIGHTEENTH

ON CONTRITION.

195-200 Q. In this lesson we shall learn about contrition, or sorrow for sin.

When John, under question 191, asked his mother to forgive him for having struck little Tim, he said he was sorry for having done it, and he promised not to do it again. When we go to confession to ask God's forgiveness of our sins, in a similar manner, we say that we are sorry for having sinned, and that we mean, or purpose, not to sin again. Sorrow for past sins with a purpose not to sin again, is called contrition.

To have the right kind of contrition, we should have real sorrow, true grief of the soul, for having offended God by sin, we should be so sorry for having sinned that we dislike, hate, and detest, our sins. When we resolve not to sin again, we should really mean not to offend God again, or have a steadfast, or firm purpose of sinning no more.

A few examples will make this clearer. Suppose Walter says he is sorry for his sins, but does not really mean it. Is this good sorrow? No, because his sorrow is not real sorrow, it is not true grief of the soul. His sorrow is merely from the lips and not from the heart. Real sorrow for sin **should come from the heart and not merely from the lips,** that is, it should be **interior.** Walter's sorrow is not good, because it is not interior.

Roger is sorry for having wasted his time at school, not because it is wrong to do so, not because it displeased God, nor because he might be punished by God for his laziness, but merely because on account of it he lost a trip to the Yellowstone Park, which his father had promised him on condition that he would study hard. Is Roger's sorrow sufficient contrition for sin? No, because he is not sorry for his sin, but sorry for losing a trip, which is **merely a natural motive. Real sorrow for sin comes from motives which spring from faith,** or supernatural motives. So, Roger's sorrow is not sufficient contrition for sin, because it is not **supernatural,** or based on motives which spring from faith. Roger's sorrow is not supernatural for another reason. As far as we know, he did not pray God to give him grace to detest his sins. So, **his sorrow was not prompted by the grace of God.**

Stephen neglected Mass on Sunday, and ate turkey on Friday, knowing it was Friday. He is sorry for having missed

Mass on Sunday, but not for having eaten meat on Friday. Is his sorrow good contrition for sin? It is not, because it does not cover **all his mortal sins, without exception,** or is not **universal.** One who is really sorry for having offended God is sorry for at least all his mortal sins.

Sam went out at night to steal chickens, and was bitten by the watch-dog. When home again, he said that he was sorry for having gone out to steal chickens, in a way because it displeased God, but he added that he was more sorry for having been bitten by the dog. Was his sorrow sufficient contrition for sin? No, because **he was more sorry for having been bitten by the dog than for having offended God,** and therefore his sorrow was not **sovereign** as it should be. Anyone who is really sorry for having offended God, the All-Wise, the Almighty, the All-Holy, is **more sorry for having offended God than for any other evil that can befall him.**

So, sorrow for our sins should be **interior, supernatural, universal and sovereign.** To sum up: What is contrition, or **sorrow for sin? Contrition, or sorrow for sin, is a hatred of sin and a true grief of the soul for having offended God, with a firm purpose of sinning no more.** (195 Q.)

What kind of sorrow should we have for our sins? The sorrow we should have for our sins should be interior, supernatural, universal, and sovereign. (196 Q.)

What do you mean by saying that our sorrow should be interior? When I say that our sorrow should be interior, I mean that it should come from the heart, and not merely from the lips. (197 Q.)

What do you mean by saying that our sorrow should be supernatural? When I say that our sorrow should be supernatural, I mean that it should be prompted by the grace of God, and excited by motives which spring from faith, and not by merely natural motives. (198 Q.)

What do you mean by saying that our sorrow should be universal? When I say that our sorrow should be universal, I mean that we should be sorry for all our mortal sins without exception. (199 Q.)

What do you mean when you say that our sorrow should be sovereign? When I say that our sorrow should be sovereign I mean that we should grieve more for having offended God than for any other evil that can befall us. (200 Q.)

195-200 Q. What did John say when he asked forgiveness for having struck Tim? What do we say when we ask God's forgiveness of our sins? What do you call sorrow for past sins and a firm purpose not to sin again? What kind of sorrow and grief should we have for having

offended God by sin? How sorry should we be for having sinned? What kind of purpose of sinning no more should we have? Whence should real sorrow for sin come? Express this in one word. From what motives does real sorrow for sin come? Why was Roger's sorrow not sufficient? Give two reasons. Is Stephen's sorrow good contrition for sin? Why not? For what sins must one be sorry who is really sorry for having offended God? Why was Sam's sorrow not sufficient contrition for sin? When one is really sorry for having offended God, how sorry should he be? Name four qualities our sorrow for sin should have.

201-205 Q. So far you have learned what kind of sorrow you should have for your sins. You must now learn why you should be sorry for your sins. In the case of Sam you were told that all reasons why people are sorry for sin are not sufficient reasons for contrition. We must now explain which reasons are sufficient for contrition, or why we should be sorry for our sins.

Every time a person sins, he breaks the law of God knowingly and willingly, displeases God and offends Him. Now it is a wicked thing for a human being to offend God, the Eternal, the Infinite, the Almighty, the Maker and Master of all things. It is outrageous for man to break the law of God in His very presence, under His very eyes, to offend Him for the sake of some vile pleasure, some vain honor, some temporal gain. We would be horrified if a beggar were to strike the President, because of the high position the President holds. But God holds a position unspeakably higher than that of the President, the highest of positions. Therefore, sin, which is an insult to God, is an immeasurably greater evil, is the greatest of all evils. **We should then be sorry for our sins, because sin is the greatest of all evils.**

God created man. If God is our Creator, we are His creatures, we belong to Him, we are His servants. When we sin, however, we do not serve God, but rebel against Him saying, as it were, "I will not serve Thee." What a dreadful thing for a creature to say to its Creator! **So, we should be sorry for our sins, because sin is an offense against God our Creator.**

God preserves our being. If God were to withdraw His action from man for the thousandth part of a second, man would vanish into nothingness, just as the electric light utterly vanishes when one turns off the sustaining current. Yet, man, who depends so entirely on God every moment of his existence, offends Him, insults Him by sin! **So, we should be sorry for our sins, because sin is an offense against God our Preserver.**

As we learned before, in Part First, under questions 60 and following, the Son of God became Man to redeem man from the slavery of Satan and sin, and to reopen to man the

gates of Heaven. If you had ever been a slave, would you insult the person who paid your ransom and made you free? Yet, that is what man does when he sins against the Son of God, his Redeemer. **So, we should be sorry for our sins, because sin is an offense against God our Redeemer.**

Sins call for punishment. One unrepented-of mortal sin would shut man out of Heaven forever; unrepented-of venial sins, on the other hand, shut man out of Heaven until man's soul is entirely purified of those sins by the cleansing power of Purgatory. **So, man should be sorry for the sins he has committed, because sin shuts him out of Heaven.**

Mortal sin opens the gates of Hell. One who dies with an unforgiven mortal sin on his soul will descend into Hell, and suffer there forever. We should be sorry for our venial sins, because they condemn one to punishment in this life or in Purgatory, where the soul is cleansed from sin amidst dreadful pains. **So, man should be sorry for his mortal sins, because mortal sin condemns man to the eternal pains of Hell.**

As you see, one can be sorry for sin for various reasons. All these reasons are good and sufficient for contrition. However, they do not all make the same kind of contrition. There are two kinds of contrition: **perfect and imperfect.** A little story will show the difference between the two. James and John had done mischief. Their mother found it out, and in her just indignation threatened them with severe punishment. James had a sad experience with the rod before, and did not wish for a repetition of it. He went to his mother and said: "Mother, I am sorry for having done that, because I fear you are going to punish me for it. I dread the rod. I am sorry also because it was a mean thing to do." John, in turn, went to his mother and said: "Mother, I am sorry for having done that, because it caused pain to you who are always so good to me." Both James and John were sorry for what they had done, but John's sorrow was of a higher grade than James', since James was sorry only because he feared punishment, while John grieved for his misdeed because it displeased his good mother. James' sorrow was real sorrow, but only imperfect sorrow; John's sorrow, on the contrary, was perfect sorrow.

In like manner, if we are sorry for our sins because **by them we lose Heaven, and deserve Hell, or because sin is so hateful in itself, we have only imperfect contrition.** On the contrary, **we have perfect contrition,** if we are sorry for our sins because they **offend God,** the great and good God, God our Creator, Preserver, and Redeemer, **who is infinitely good in Himself and worthy of all love.**

Imperfect contrition will do to obtain forgiveness of our sins when we go to confession; perfect contrition obtains forgiveness of sins, even of mortal sins, even without Confession, in cases when a person has no chance to go to Confession there and then, provided he mean to go to Confession at the first opportunity. Thus, perfect contrition is like a key which in one turn locks the gates of Hell and opens the gates of Heaven. Bear this in mind all the days of your life. Never retire at night without striving to say an act of perfect contrition for any sins you might have committed during the day, because you might die during your sleep, that night.

Imperfect contrition in Confession obtains forgiveness of the eternal punishment due to sin; however, it does not forgive all the temporal punishment due to sin. Perfect contrition forgives not only the eternal punishment due to sin, but it also forgives more of the temporal punishment due to sin than imperfect contrition. In fact, the more intense perfect contrition is, the more temporal punishment it forgives. For these two reasons we should strive to have intense perfect contrition when we go to Confession. Besides, one who has perfect contrition will please God more, and will obtain more grace, guidance, help, and protection from Him.

Willie went to his mother and said: "I am sorry for having done this, but I'll do it again." Will his mother forgive him? Most assuredly not. The mother will not forgive Willie until he promises not to do it again, So, likewise, when we are sorry for our sins, we must mean, purpose, resolve, not to sin again.

Suppose Edward knows by experience that whenever he takes a drink of whiskey, he will drink until he is completely drunk. When Edward goes to Confession, he would have to promise not only not to get drunk again, but also not to drink whiskey again, because whiskey easily leads him into the sin of drunkeness.

Ann knows that almost every time she goes to a Saturday night dance, she misses Mass on the following Sunday. When she goes to Confession, she would have to promise, not only not to miss Mass again on Sunday, but also not to attend Saturday night dances again, because Saturday night dances easily make her miss Mass on Sunday.

Persons, places, and things that may easily lead us into sin, are called near occasions of sin. When we promise not to sin again, we must also promise to avoid all near occasions of sin.

To sum up: **Why should we be sorry for our sins? We**

should be sorry for our sins, because sin is the greatest of evils and an offense against God our Creator, Preserver, and Redeemer, and because it shuts us out of Heaven and condemns us to the eternal pains of Hell. (201 Q.)

How many kinds of contrition are there? There are two kinds of contrition: perfect contrition and imperfect contrition. (202 Q.)

What is perfect contrition? Perfect contrition is that which fills us with sorrow and hatred for sin, because it offends God, who is infinitely good in Himself and worthy of all love. (203 Q.)

What is imperfect contrition? Imperfect contrition is that by which we hate what offends God, because by it we lose Heaven and deserve Hell; or because it is so hateful in itself. (204 Q.)

Is imperfect contrition sufficient for a worthy confession? Imperfect contrition is sufficient for a worthy confession, but we should endeavor to have perfect contrition. (205 Q.)

What do you mean by a firm purpose of sinning no more? By a firm purpose of sinning no more I mean a fixed resolve not only to avoid all mortal sin, but also its near occasions. (206 Q.)

What do you mean by the near occasions of sin? By the near occasions of sin I mean all persons, places, and things that may easily lead us into sin. (207 Q.)

201-207 Q. Which is the greatest of all evils? What does the sinner, as it were, say to God when he sins? What would happen to man if God were to withdraw His preserving power from him for the thousandth part of a second? Explain this by a comparison. If you had ever been a slave, would you insult the person who made you free? What would one unrepented-of mortal sin do to man in the life to come? How long would an unrepented-of venial sin shut man out of Heaven? Where would man have to suffer in the life to come for unrepented-of venial sins? How many kinds of contrition are there? Whose sorrow was of a higher grade, James' or John's? Why? What kind of sorrow was James' sorrow? What kind of sorrow was John's sorrow? What is our contrition imperfect? When is our contrition perfect? What will imperfect contrition do to obtain forgiveness of our sins? A. is in state of mortal sin, he rolls down a two hundred foot embankment in his auto, his back is broken, he has but a few minutes to live, there is no priest in the neighborhood. What should A. do? What prayer should you always say at night before retiring? Why should we strive to have **intense perfect** contrition when we go to Confession? Give three reasons for your answer. When will Willie's mother forgive him? Bessie, a stenographer, has a key to her employer's till, and steals money out of it at every opportunity. What has she to do when she goes to Confession?

HOW HE PREPARED FOR CONTRITION.

We read of a certain holy man, that, whenever he approached the Sacrament of Penance, he prepared himself for contrition by making a visit, in mind, first to the damned souls in Hell, second to the Blessed in Heaven, third to our Lord dying on the Cross.

In his first visit he meditated on the torments endured by the devils and the lost souls, the everlasting fire, the worm that never dies, the dark dungeon whose gates are never opened, the bitter remorse of the damned, and their despair at the remembrance of so many graces and opportunities that they have abused. Seeing what sin leads to, he said: "I hate and detest my sins, because I dread the pains of Hell. I promise not to sin again."

Next he visited Heaven. There he considered the eternal happiness of the just, the delights of Paradise which are so far beyond all human understanding, the sweet society of the Angels and Saints, the everlasting enjoyment and possession of God. Realizingwhat he might lose through sin, he said: "I hate and detest my sins, because I dread the loss of Heaven. I promise not to sin again."

Finally he went, in mind, to Calvary. There he read in the bleeding wounds of Jesus the wickedness of sin, which required nothing less than the Blood of the Son of God to atone for it. There, too, he contemplated, with loving gratitude, the infinite goodness and tender compassion of Him, Who for the love of us became as a worm and no longer a man, the reproach of men and the outcast of the people, who bore the weight of our sins in His own innocent flesh, who was wounded for our iniquities and bruised for our sins, by whose bruises we are healed. Here, stirred to the innermost depths of his soul, he said: "I hate sin and detest my sins most of all because they offend God, who is all-good, and deserving of all my love. I promise not to sin again." Having done this, he recited, time and again, the Act of Contrition. Adapted from Guillois' Explication du Catèchisme.

ALL IDOLS BUT ONE DESTROYED

The resolution to amend must include all sins. Chromatius, the proconsul of Rome in the reign of the Emperor Diocletian, was at one time grievously sick of a malady which was pronounced incurable. Hearing of the miracles which St. Sebastian worked in Rome at that time, he summoned the saint to his presence, and promised that, if he would cure him, he would embrace the Christian faith. Sebastian said: "Thou shalt re-

cover, but first thou must destroy all the idols in thy house." Chromatius promised to do this. However, a few days later he sent again for the saint, and upbraided him, saying: "Thou didst promise that I should recover my health, yet I grow worse day by day." St. Sebastian replied: "Thou hast assuredly not destroyed every one of thy false gods." The sick man acknowledged that he had retained one idol,—one only, that he was made of gold and which he prized greatly. Sebastian told him that if he desired to recover his health, he must part with that idol also, even if he valued it above all his other possessions. Chromatius did so, and was cured of his disease. It is the same with the sinner. So long as he is not earnestly resolved to give up his cherished mortal sin it will be of little use to renounce all the others.

Anecdotes, Spirago—Baxter.

TWO DISOBEDIENT BOYS

Contrition is either perfect or imperfect. A sick man sent his two boys to the drug store for some medicine. On their way the lads fell in with a man who was leading a dancing bear, and they ran after him, forgetting the errand on which they were sent. Toward evening they remembered what their father had told them, bought the medicine, and hastened homeward. When they got near the house, one of the boys began to cry, saying: "I am afraid to go in, for I am sure father will flog me." The other said: "We were very wrong to run off like that and displease our good father." The former of the two boys resembles the sinnner who is sorry for his sin because he foresees that he will be punished by God. The latter is an example of a sinner who has perfect contrition, who is sorry for his sin because he has thereby offended God. The repentance of the one arises from fear of God; that of the other from love of God.

A CASE OF SUDDEN DEATH

It happened once that the father of a family broke a blood vessel. A messenger was instantly dispatched to summon a priest, but the nearest place where one was to be found was about four miles distant. Meanwhile the youngest child, who had recently made his first communion, perceiving that his father's life was fast ebbing away, took a crucifix down from the wall, and, holding it before the dying man's eyes, repeated aloud an act of perfect contrition. Tears filled the father's eyes; he expired before the priest arrived, but undoubtedly, on account of the real repentance he felt, he was saved for all eternity.

"GO AWAY, FATHER"

We ought to avoid the occasions of sin. A foreign prince came to Cleomenes, king of Sparta, and endeavored to induce him to make a statement which would have been injurious to his country. As Cleomenes would not consent to do this, the stranger offered him an enormous bribe. Thereupon Cleomenes' little eight-year-old daughter, who happened to be present, exclaimed: "Father, go away, or this stranger will make you do what is wrong." The king immediately left the room and refused to admit the prince any more to his presence. Had he held further intercourse with him, he might possibly have agreed to his proposal, for money blinds the eyes of men. Therefore, it is the duty of every one to quit at once the occasion of sin. Anecdotes, Spirago—Baxter.

LESSON NINETEENTH

ON CONFESSION.

Part First—Nature and Qualities of Confession.

208 Q. Father James passing through a class room after class hours noticed that John was kept in. Asked for the reason, John answered that he had been fighting. In saying this, John told a sin to the priest. Was this a confession? No, the telling of one's sins to a priest becomes a confession only when we tell our sins for the purpose of obtaining forgiveness. Now, John had told Father James of his fighting, not for the purpose of obtaining forgiveness, but merely for the purpose of giving him information.

May we confess to any priest? No, but only to priests who have been duly empowered, or authorized, to hear Confessions. The power to hear Confessions is called jurisdiction. The priest receives jurisdiction from the bishop of the diocese. Sometimes he receives jurisdiction for the whole diocese, sometimes for only part of the diocese.

Father Flaherty, a priest of the diocese of New York, traveled on the Twentieth Century Limited through the diocese of Pittsburg. The train ran into an open switch, and seriously wounded a dozen passengers. Several of them were Catholics, and being in danger of death, called for a priest. Though Father Flaherty had received no jurisdiction from the bishop of Pittsburg for that diocese, he could hear the Confessions of those people in the diocese of Pittsburg, because it was a case of necessity. In such a case the general law of the Church authorizes priests to hear confession, or gives them jurisdiction. So: **What is Confession? Confession is the telling of our sins to a duly authorized priest for the purpose of obtaining forgiveness.** (208 Q.)

208 Q. When does the telling of a sin to a priest become a Confession? To what priests may we confess? What do you call the power to hear Confession? From whom does the priest receive jurisdiction? What authorizes a priest to hear Confessions in case of necessity?

In the preceding questions we learned that Confession is the telling of our sins to a priest. In the present question we shall learn what sins we are bound to confess. As you remember from the fifth and sixth lessons, there are two kinds of sin: original sin and actual sin. Again, there are two kinds of actual sin: mortal sin and venial sin. What kinds of sin are we bound to confess? Must we confess original sin? No, be-

cause original sin is forgiven in Baptism, and Confession is made only for the purpose of forgiving sins committed after Baptism.

Are we bound to confess venial sins? We are not. One may make a good confession and obtain forgiveness of mortal sins without confessing his venial sins, even though he should think of them, and leave them out knowingly and willingly. However, it would be better to confess them, because by confessing them with true contrition, one obtains forgiveness of them through confession, which is easier, simpler, and quicker,

Cathedral of St. Helena. F. X. Zettler & Co

PRIEST HEARING CONFESSION.

than obtaining forgiveness of them by doing personal penance. An example will make this plainer. A scratch on your hand may heal without applying tincture of iodine to it; but it will heal easier, and quicker, by using tincture of iodine for it. You are not obliged to use iodine when you have a scratch on your hand, but it is well to do it. So, likewise, while we

must not confess our venial sins, it is well to confess them.

Are we bound to confess our mortal sins? **We are bound to confess our mortal sins,** all our mortal sins, no matter how numerous or how grievous they might be, no matter how much we might dislike to confess them.

Jennie confessed that she had missed Mass three times, but added that Margaret had done worse, that she had missed Mass seven times. Was that the proper way to confess? No, when we go to confession, we should confess **our** sins only. Otherwise, we might fare like the woman who confessed her own sins and also the sins of her husband. When the priest gave her a penance, he said: "For your penance, say five our Fathers and five Hail Marys; and for the penance of your husband, say ten Our Fathers and ten Hail Marys. So: **What sins are we bound to confess? We are bound to confess our mortal sins, but it is well also to confess our venial sins.** (209 Q.)

209 Q. Why must we not confess original sin? Must we confess our venial sins? Is it good to confess our venial sins? Explain this by a comparison. Must we confess our mortal sins?

210-217 Q. In the preceding question we learned what sins we must confess. In the following questions we shall see how we should confess them, or which are the chief qualities of a good confession.

Neil confessed that he fought with another boy, and he boastfully added: "But, Father, I tell you I gave him a good beating." Is that the right way to confess? It is not. When we confess our sins, we should not be proud but rather ashamed of them; we should not be glad but rather sorry we committed them; we should confess them with a feeling, or sense, yes, **a deep sense, of shame and sorrow for having offended God.** That is what we mean when we say that our Confession should be **humble.**

Gertrude had missed Mass on Sunday, once. To make sure that she said enough, she confessed that she missed Mass three times. What do you call that? "Making it more, or **exaggerating it.**"

Winifred confessed that she came late at Mass. The confessor asked her, "Were you very late?" To make sure she confessed enough, she said, "yes." What do you call that? Again, "exaggerating."

Anastasia confessed that she stole candy, because, she added, she had not had any candy for a long time. Was that the right way to confess? No, that was not the right way of accusing herself of her sins, that was **excusing** herself.

When one confesses his sins, he should **neither exaggerate his sins or excuse them, but tell them honestly and truthfully.** That is what we mean by saying our Confession should be **sincere.**

A person who has committed mortal sins is obliged to confess not only that he has committed mortal sins, but also how many times he has committed them. For instance, he must confess whether he has committed them once, twice, three times, or more, In other words one who has mortal sins to confess must tell the **number of his mortal sins.**

He must do more; he must also tell **what kind of mortal sins** he committed, for instance, whether it was by blaspheming, taking a false oath, missing Mass on Sundays or holydays of obligation, killing or wounding someone grievously, stealing things of great value, etc.

Edwin wished death to his father. Is it enough to confess that he wished death to a man? No, it is not; but Edwin must confess that he wished death to his father. Why? Because wishing death to a man is a mortal sin against the fifth commandment, which says, "Thou shalt not kill"; while wishing death to one's father is sin not only against the fifth commandment, but, over and above, also against the fourth commandment, which says, "Honor thy father and mother." When there is question of mortal sins, **one must confess the facts or circumstances which change the nature of the sin by adding to it a second sin of a different kind.**

Jack had stolen five twenty dollar gold pieces. He confessed that he had stolen something. The confessor asked him whether he had stolen much. He answered: "No, just a few little things." Was that right? No, it was not. Because these gold pieces, though but little in size, were of great value. This fact or circumstance changed the gravity of the sin, made the theft a mortal sin instead of a venial sin. So, if he confessed he stole "just a few little things" he should have added that these things were of great value, or, better still, he should have confessed that he stole one hundred dollars.

Bernard stole a cow, and led her away with a rope. Later, he went to Confession and told the priest that he had stolen a short piece of rope. Was that right? No, that would have been only a venial sin; he should have made known the fact that there was a cow at the other end of the rope, because this fact changed the sin from venial to mortal. So, in confessing one's sins, one should make known the facts or circumstances, which change their gravity to the extent of making them mortal sins.

It was stated above that we must confess the number of our mortal sins. But suppose one does not remember the number of his mortal sins. Suppose one knows that he missed Mass on Sunday at least three times, but perhaps as high as five times. How is he to confess this? He might say, "I missed Mass from three to five times"; or he might say, "I missed Mass about four times"; or he might say, "I missed Mass four times, more or less."

Henry missed Mass now and then for eleven months, about twice a month. He should confess that he missed Mass about twice a month for eleven months. So we are bound to confess our mortal sins, telling their number, or if this cannot be, telling the number as nearly as possible, and say how often we may have sinned in a day, a week, or a month, and how long the habit or practice has lasted.

Margaret went to Confession and forgot to confess that one Sunday morning she left town to go on a picnic without first hearing Mass. Was her Confession good? Yes, her Confession was good. The sins she confessed were forgiven; and not only were the sins she confessed forgiven, but also the sin of neglecting Mass on Sunday which she forgot to confess. Therefore, she could receive Holy Communion before going to Confession; only she would have to tell this sin the next time she goes to Confession if she thinks of it, or if it again comes to her mind.

Margaret went to Confession, accused herself of having neglected Mass on Sunday three times, but knowingly and willingly left out, hid, or concealed, that she stole a diamond ring. Was her Confession good? No, it was worthless. None of her sins were forgiven, not even the sins of missing Mass, which she confessed. Her Confession not only did not take away any of her sins, but it added one mortal sin to her sins, namely the sin of telling a lie to the priest, who in Confession takes the place of the Holy Ghost, and, therefore, of telling a lie to the Holy Ghost. By doing so, she made a sacrilegious Confession. What has Margaret to do to straighten out things? She must go to Confession again, confess that she made a sacrilegious Confession by concealing that she stole a diamond ring; besides this she must confess that she missed Mass on Sunday, three times. In other words, she must repeat all the sins she committed since her last worthy Confession. To sum up: Which are the chief qualities of a good Confession? The chief qualities of a good Confession are three: it must be humble, sincere, and entire. (210 Q.)

When is our Confession humble? Our confession is humble, when we accuse ourselves of our sins, with a deep sense of shame and sorrow for having offended God. (211 Q.)

When is our Confession sincere? Our Confession is sincere, when we tell our sins honestly and truthfully, neither exaggerating nor excusing them. (212 Q.)

When is our Confession entire? Our Confession is entire when we tell the number and kinds of our sins and the circumstances which change their nature. (213 Q.)

What should we do if we cannot remember the number of our sins? If we cannot remember the number of our sins, we should tell the number as nearly as possible and say how often we may have sinned in a day, a week, or a month, and how long the habit or practice has lasted. (214 Q.)

Is our Confession worthy if, without our fault, we forget to confess a mortal sin? If without our fault we forget to confess a mortal sin, our Confession is worthy, and the sin is forgiven; but it must be told in Confession if it again comes to our mind. (215 Q.)

Is it a grievous offence wilfully to conceal a mortal sin in Confession? It is a grievous offense wilfully to conceal a mortal sin in Confession, because we thereby tell a lie to the Holy Ghost, and make our Confession worthless. (216 Q.)

What must he do who has wilfully concealed a mortal sin in Confession? He who has wilfully concealed a mortal sin in Confession must not only confess it, but must also repeat all the sins he has committed since his last worthy Confession. (217 Q.)

210-217 Q. Instead of boasting of our sins, how should we confess them? When is our Confession humble? Should we exaggerate our sins? Should we excuse ourselves of our sins? When is our confession sincere? When are we obliged to confess the number of our sins? Is it enough to confess the number of mortal sins one has committed? What circumstances of our sins must we confess? B. struck her mother. Would it do for her to confess it by saying, "I struck a woman"? J. stole a worn-out pocketbook containing ninety dollars. Would it do for him to confess that he stole a worn-out pocketbook? Why not? C. missed Mass on Sunday from three to five times. How should he confess it? Barney ate fleshmeat on Friday about twice a month for six months. How should he confess it? Are the sins one forgets to confess forgiven? Should they be confessed next time one thinks of them? D. confesses two mortal sins, wilfully leaves out one. How many mortal sins has she on her soul when she comes out of the confessional?

THE DEVIL'S RESTITUTION

"What are you doing there?" said St. Antoninus to the evil spirit whom he saw hovering around a penitent preparing for confession. "I am making restitution." "Restitution, indeed!" "Yes. When I wanted to lead this man into sin, I took his shame away from him; now that it is a question of confession, I am restoring it to him."

When the devil tries to make you ashamed to confess your sins, tell him: "Be gone, Satan."

LESSON NINETEENTH

ON CONFESSION.

Part Second—Satisfy God for the Temporal Punishment Due to Sin.

218-220 Q. When the priest, after hearing the confession of our sins, decides to grant us forgiveness of our sins, he gives us a certain prayer to say or a certain work to perform. That prayer or good work is called penance. Why does the priest do this? To make you understand this, let me tell you a Bible story. King David had committed two grievous sins. The prophet Nathan was sent by God to David to tell him that, in punishment for his sins, his son would die. This made David realize how greatly he had offended God; he grieved bitterly for his sins; he did penance in sackcloth and in ashes for eight days to obtain the forgiveness of them. After eight days, the prophet Nathan was sent again by God to David to tell him that his sins were forgiven. "Nevertheless," he added, "Your son will die." What did this mean? In other that God had forgiven his sins, or the guilt of his sins. In other words, it meant that God did not look upon David any longer as being guilty of those sins. It meant, in the second place, that God had forgiven David the eternal punishment due to his sins. It meant, in the third place, that, notwithstanding this, there remained a certain amount of punishment to be suffered for a time in this life or in the life to come. This kind of punishment is called temporal punishment, which means punishment to be suffered for a time. It is so called in opposition to eternal punishment, or punishment to be suffered forever.

Now, to come back to Confession, when one makes a good Confession, like David, he obtains forgiveness of the guilt of his sins whether mortal or venial, also of the eternal punishment due to mortal sin. But, even then, there often remains a certain amount of temporal punishment due to mortal sins or venial sins thus forgiven. This temporal punishment is to be suffered in Purgatory, or in this life by sickness, suffering, loss of friendship, of work, of property, and the like.

God requires such temporal punishment for our sins to make us pay the debt incurred by our sins or to satisfy for them, or as satisfaction for our sins. God requires this satisfaction to teach us the great evil of sin and to prevent us from falling again.

Adults baptized with sufficient contrition for their sins, obtain forgiveness of all the punishment due to sin, because by Baptism they are born to spiritual life; to those who sinned after Baptism, God, in Confession, often does not grant forgiveness of all temporal punishment due to their sins to punish them for their ingratitude in sinning after Baptism.

The penance which the priest gives us makes up, or satisfies, God for all or part of the temporal punishment due to sin. It has the power to blot out temporal punishment for two reasons: First, because it is a good work in itself; second, and chiefly, because it is part of a Sacrament, and, therefore, has great efficacy. Thus, five Our Fathers and five Hail Marys said as penance would satisfy for more temporal punishment due to sin, than five Our Fathers and five Hail Marys said of one's own accord.

The penance the confessor gives us is part of the Sacrament of Penance Without the penance, the Sacrament of Penance would not be complete; hence, we call penance an integral part of the Sacrament of Penance. Confession of one's sins and contrition are also part of the Sacrament of Penance; but they are more than integral parts; without Confession and contrition the Sacrament of Penance would not subsist; without them the absolution of the priest would be of no value and the sins would not be forgiven. Therefore, we call Confession and contrition essential parts of the Sacrament of Penance. To sum up: **Why does the priest give us a penance after Confession? The priest gives us a penance after Confession that we may satisfy God for the temporal punishment due to our sins.** (218 Q.)

Does not the Sacrament of Penance remit all punishment due to sin? The Sacrament of Penance remits the eternal punishment due to sin, but it does not always remit the temporal punishment which God requires as satisfaction for our sins. (219 Q.)

Why does God require a temporal punishment as a satisfaction for sin? God requires a temporal punishment as a satisfaction for sin, to teach us the great evil of sin and to prevent us from falling again. (220 Q.)

218-220 Q. What is the penance the priest gives in Confession? What is the temporal punishment due to our sins? Name one person who had obtained forgiveness of his sins, and of the eternal punishment due to his sins, but who, notwithstanding this, had to suffer some temporal punishment due to his sins. What was the temporal punishment in his case? What is satisfying for one's sin? What do we obtain through a good Confession? What often remains still due after a good Confession? Where is temporal punishment to be suffered? Why does God require temporal punishment for our sins? Why does God require temporal punishment as a satisfaction for our sins? Why does God grant for-

giveness of all temporal punishment due to sins, to adults who are baptized with sufficient contrition for their sins? Why does God not grant forgiveness of all temporal punishment due to sins, to persons who sin after Baptism? For how much of the temporal punishment does the penance satisfy? Whence has the penance the power to blot out temporal punishment due to sin? What would satisfy for more temporal punishment, a prayer said of one's own accord, or the same prayer said as a penance? Why is the penance called an integral part of the Sacrament of Penance? Why are the Confession of one's sins and contrition called essential parts of the Sacrament of Penance?

221-223 Q. Under question 218, we learned that the priest gives us a penance after Confession that we may satisfy God for the temporal punishment still due to sins already forgiven.

But this penance does not always remit all the temporal punishment due to sin, and this for a twofold reason: Because, on the one hand there frequently remains a great deal of temporal punishment to suffer; while, on the other hand, the penance makes up for but little of that punishment. There frequently remains a great deal of temporal punishment to suffer after Confession because often our contrition is either not perfect contrition, or not very intense, or both. The penance often makes up for but little of the temporal punishment due to sin, because it is often small, for instance, some short prayers, and because sometimes it is performed poorly.

Therefore, unless we are willing to let temporal punishment pile up against us, we should make up for that temporal punishment, or satisfy God, by other good works.

Holy Writ indicates powerful means to satisfy God for the temporal punishment due to sin: "Prayer is good with fasting and alms more than to lay up treasures of gold. For alms delivereth from (spiritual) death (or mortal sin, by obtaining the grace of conversion) and the same is that which purgeth away sins (satisfies for the temporal punishment due to sin), and maketh to find mercy and life everlasting." [1]

Prayer pertains to the soul; fasting to the body; and almsgiving to our temporal possessions.

Under "fasting" comes the patient suffering of the ills of life.

Under "almsgiving" comes the corporal works and, in a way, also the spiritual works of mercy.

When we sin we break the laws of God or of the Church to gain thereby some honor, some pleasure, some profit. When we pray God imploring the forgiveness of our sins from His mercy, we humble ourselves and make up for the honor sought,

1 Tobias XII., 8-9

the pride shown in sin; when we fast or patiently suffer the ills of life, we make up for the pleasure looked for in sin; when we give alms, we part with something we like and make up or satisfy for the profit expected from or obtained through sin.

Therefore, when God sees us pray, fast, or give alms, to satisfy Him for the temporal punishment due to our sins, He says: "They are punishing themselves for their sins, I shall have to punish them no more for them," and He cancels all or part of the temporal punishment still due to sins already forgiven.

When our neighbor is in need and we assist him out of compassion, we perform a work of mercy. If our neighbor's need pertains to the soul, or spirit, the work that relieves it, is called spiritual work of mercy. If, on the contrary, our neighbor's need arises from the body, the work of mercy that lightens it is called a corporal (bodily) work of mercy.

A man may be in need as to the soul because he is ignorant of what he should know in matters of faith. By teaching him what he should know in matters of faith we **instruct the ignorant.**

When a person does not know what he should do to shun evil and to do good, and we give him advice, **we counsel the doubtful.**

When one is in grief, and we try to console him and hearten him to bear his trials with submission to the will of God, or for the expiration of his sins, **we comfort the sorrowful.**

When one is in danger of going wrong, we should warn him; when he does wrong, we should reprove him or **admonish the sinner.**

When others do us injury, we should **bear wrongs patiently,** not seek to revenge ourselves, but **forgive all injuries.**

We should be willing to forgive all injuries to the extent of not wishing our enemies evil to make them miserable. However, we may demand apology for insult, retraction for calumny, compensation for hurt to life and limb, reparation for damage, restitution for theft; we may even ask that the one who injures us be punished by the proper authority for his own good and the amendment of his ways, and as a deterrent to other wrong-doers.

We must above all try to forgive interiorly, but we must also show it exteriorly by manifesting no dislike or desire for revenge.

We should be willing to forgive those who offend us, no matter how often they may have done it. This is plain from the words of our Blessed Lord: "Then came Peter unto him and said: Lord, how often shall my brother offend against me, and I forgive him? till seven times? Jesus saith to him: I say not to thee, till seven times, but till seventy times seven times."

Sometimes we may not be able to help our neighbor. Then we should remember that God almighty can assist him in all his needs, whether he be living or dead, and we should pray for him; for it is a wholesome thought **to pray for the living and the dead.**

But man is composed of body and soul, and besides having needs with regard to the soul, he also has needs with regard to the body.

When he is in need of food, we should give him to eat, or **feed the hungry.**

When he is suffering from thirst, we should give him to drink, or **give drink to the thirsty.**

When our neighbor is in need of clothing, covering, or other means of protection against heat, cold, or moisture, we should help him and thereby exercise the work of mercy known as **clothing the naked.**

When our fellow-man is in prison for the faith, or other unjust reasons, we should use all just means at our disposal to defend, protect, or free him, and thus **ransom the captive.**

When we secure employment for the unemployed or provide shelter for the shelterless, we **harbor the harborless.**

When we assist the sick, whether they be rich or poor, when we nurse them, encourage them, when we assist the blind, the cripple, the deaf, the dumb, we acquire the merit of **visiting the sick.**

When we pay a visit to the mortal remains of the departed, when we wake them, make arrangements for their funeral or assist at it, take part in it, we are entitled to the reward of those who **bury the dead.**

Though the mortal remains of our departed friends are not our neighbor, the work done for them is nevertheless a work of mercy, because it is done in honor of the departed who are still our neighbor; also because these mortal remains will be reunited to the soul at the general resurrection of the dead.

221-223 Q. Does the penance remit all the temporal punishment due to sin? Give two reasons for your answer. Why does a great deal of temporal punishment often remain to be suffered after Confession? Why does the penance often make up for but little of the punishment due to

sin? Quote the text of Scripture naming three powerful means to satisfy God for temporal punishment due to sin? From what kind of death does alms deliver? How does alms deliver from mortal sin? What comes under fasting? What comes under almsgiving? What do some persons expect to gain by sin? For what do we make up when we pray God for the forgiveness of our sins? For what do we make up when we fast or patiently suffer the ills of life? For what do we make up when we give alms? What does God say when He sees us pray, fast, or give alms, to satisfy for the temporal punishment due to sin? What does God do then? When do we perform a work of mercy? When is the work of mercy, a spiritual work of mercy? When is the work of mercy, a corporal work of mercy? When do we perform the work of mercy called instructing the ignorant? When do we perform the work of mercy called counseling the doubtful? When do we perform the work of mercy called comforting the sorrowful? When do we perform the work of mercy called admonishing the sinner? When should we bear wrongs patiently? When do we perform the work of mercy called forgiving injuries? To what extent should we be willing to forgive all injuries? What may we demand when others injure us? For what reasons may we ask that the one who injures us be punished by the proper authorities? In what ways must we try to forgive? How often should we be willing to forgive those who offend us? What can we do for our neighbor, when we are not able to help him? Under what work of mercy comes the giving of coal to a poor family in winter? Barney is in jail for stealing. You pay his fine and free him. Do you perform a work of mercy? Give reason for your answer. Under what work of mercy comes securing employment for a man without a job? Under what work of mercy comes leading a blind man who lost his way? Under what work of mercy comes waking the dead? Why is burying the mortal remains of a man a work of mercy, since these mortal remains are not our neighbor? Does Jacob the undertaker perform a work of mercy when he buries a dead person? Why? Indicate briefly four effects of good works. When do good works produce these effects? What may a sinner obtain through his good works?

Edward runs an eating-house and feeds the hungry, Clement has a soft drink parlor and gives drink to the thirsty, Isaac owns a clothing store and clothes the naked, Attorney James frees the prisoner, Charles harbors the stranger in his hotel, Doctor Bernard visits the sick, and undertaker Jacob buries the dead. Are these people doing works of mercy? They are not. To perform a work of mercy by doing such things, one must do them out of compassion, pity, sympathy, as stated above. Now the persons mentioned usually do these things as a trade, or a profession, and for pay, not out of compassion. Therefore, as a rule, their works are not works of mercy. They become works of mercy only when done out of compassion, and motives of religion and without pay.

1. Prayer, fasting, and almsgiving satisfy God for the temporal punishment due to sins already forgiven.

2. Besides, they obtain forgiveness of venial sins in two ways: (a) indirectly, by obtaining grace of sufficient contrition; (b) directly, at least probably, by forgiving these venial sins over which we have some, though otherwise insufficient contrition.

3. They increase sanctifying grace in the soul of the just in this life, and thereby add to his everlasting glory and happiness in the next.

4. They entitle us to the eternal reward of Heaven, because of the promises made by God.

To do all this for us, prayer, fasting, almsgiving and other good works must be done by a person in the state of sanctifying grace and from a motive springing from faith. We mention such motives in the morning offering. Thereby you see how good and useful a thing it is for a person in the state of sanctifying grace to make the morning offering.

A person in the state of mortal sin gains none of the advantages mentioned, by his good works. He might then be compared to a man who works, but who cannot collect any wages. What then? Is it useless for him to perform good works? Not at all. Because of good works performed a sinner may obtain what he needs first and foremost, the grace of conversion. We often hear of persons returning to God at the moment of death. Frequently these people have performed plenty of good works during their life.

Tobias rewarded for his works of mercy. During the captivity of the Israelites at Babylon, there lived at Ninive a man called Tobias, who "even in his captivity, forsook not the way of truth, but every day gave all he could get to his brethren. his fellow captives that were of his kindred. When he was a man he took a wife Anna of his own tribe, and had a son by her, whom he called after his own name, and from his infancy he taught him to fear God, and to abstain from all sin. He went to all that were in captivity, and gave them wholesome admonitions.

And when he was come to Rages, a city of the Medes, and had ten talents of silver, and when amongst a great multitude of his kindred, he saw Gabelus in want, taking a note of his hand, he gave him the aforesaid sum of money.

Tobias daily went with all his kindred, and comforted them, and distributed to everyone as he was able, out of his goods. He fed the hungry, gave clothes to the naked, was careful to bury the dead, and they that were slain.

But after this, when there was a festival of the Lord, and a good dinner was prepared in Tobias' house, he said to his son: Go, and bring some of our tribe that fear God, to feast with us. And when he had gone, returning he told him, that one of the children of Israel lay slain in the street. And he forthwith leaped up from his place at the table, and left his dinner, and came fasting to the body. And taking it up carried it privately to his house, that after the sun was down, he

might bury him cautiously. And when he had hid the body, he ate bread with mourning and tears. . . . . So when the sun was down, he went and buried him. . . .

Now it happened one day, that being wearied with burying, he came to his house, and cast himself down by the wall and slept, and as he was sleeping, hot dung out of a swallow's nest fell upon his eyes, and he was made blind. . . .

"Now Anna his wife went daily to weaving work, and she brought home what she could get for their living by the labor of her hands. . . .

"When Tobias thought that he might die, he called to him Tobias his son, exhorted him to fear God and give alms to the poor, for alms deliver from all sin, and from death, and will not suffer the soul to go into darkness. Alms shall be a great confidence before the most high God, to all that give it.

"I tell thee also, my son, that I lent ten talents of silver, while thou wast yet a child, to Gabelus, in Rages, a city of the Medes, and I have a note of his hand with me: Now therefore inquire how thou mayest go to him, and receive of him the foresaid sum of money, and restore to him the note of his hand. . .

"Go now, and seek thee out some faithful man, to go with thee for his hire: that thou mayest receive it, while I yet live.

Then Tobias going forth, found a beautiful young man, standing girded, and as it were ready to walk. And Tobias said to him: "Knowest thou the way that leadeth to the country of the Medes?" and he answered: "I know it: and I have often walked through all the ways thereof, and I have abode with Gabelus our brother, who dwelleth at Rages a city of the Medes. . . . And they set out both together.

After some time, Tobias returned with the beautiful young man and Sara the daughter of Raguel, his wife, and a great deal of wealth, and medicines, and the money collected from Gabelus.

And his father that was blind, rising up began to run stumbling with his feet: and giving his servant his hand, went to meet his son. And receiving him, kissed him, as did also his wife, and they began to weep for joy. And when they had adored God and given Him thanks, they sat down together. Then Tobias taking of the gall of the fish anointed his father's eyes. And he stayed about half an hour: and a white skin began to come out of his eyes, like the skin of an egg. And Tobias took hold of it and took it from his eyes, and immediately he recovered his sight. And they glorified God, both he and his wife and all that knew him. . .

Then Tobias called to him his son, and said to him: What can we give to this holy man, that is come with thee? . . . So the father and the son calling him, took him aside: and began to desire him that he would vouchsafe to accept the half of all things that they had brought. Then he said to him secretly: Bless ye the God of heaven, give glory to Him in the sight of all that live, because He has shown His mercy to you. . . . Prayer is good with fasting and alms more than to lay up treasures of gold: For alms delivereth from death, and the same is that which purgeth away sins, and maketh to find mercy and life everlasting. . . When thou didst pray with tears, and didst bury the dead, and didst leave thy dinner, and hide the dead by day in thy house, and bury them by night, I offered thy prayer to the Lord. And because thou wast acceptable to God, it was necessary that temptation should prove thee. And now the Lord hath sent me to heal thee, and to deliver Sara thy son's wife from the devil. For I am the angel Raphael, one of the seven, who stand before the Lord. . . And when he had said these things, he was taken from their sight, and they could see him no more.

The following words of St. Matthew show the importance of works of mercy.

And when the Son of man shall come in His majesty, and all the angels with Him, then shall He sit upon the seat of His majesty. And all nations shall be gathered together before Him, and He shall separate them one from another, as the shepherd separateth the sheep from the goats. And He shall set the sheep on His right hand, but the goats on His left.

Then shall the King say to them that shall be on His right hand: Come, ye blessed of My Father, possess you the kingdom prepared for you from the foundation of the world. For I was hungry and you gave Me to eat; I was thirsty, and you gave Me to drink; I was a stranger, and you took Me in; naked and you covered Me; sick, and you visited Me; I was in prison, and you came to Me.

Then shall the just answer Him, saying: Lord, when did we see Thee hungry, and fed Thee: thirsty, and gave Thee drink? And when did we see Thee a stranger, and took Thee in? or naked, and covered Thee? Or when did we see Thee sick or in prison, and came to Thee?

And the King answering, shall say to them: Amen I say to you, as long as you did it to one of these My least brethren, you did it to Me.

Then He shall say to them also that shall be on His left

hand: Depart from Me, you cursed, into everlasting fire which was prepared for the devil and his angels.

For I was hungry, and you gave Me not to eat: I was thirsty, and you gave Me not to drink: I was a stranger, and you took Me not in; naked, and you covered Me not; sick and in prison, and you did not visit Me.

Then they also shall answer him, saying: Lord, when did we see Thee hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not minister to Thee?

Then He shall answer them, saying: Amen I say to you, as long as you did it not to one of these least, neither did you do it to Me.

And these shall go into everlasting punishment: but the just into life everlasting.

THE EMPEROR OF BRAZIL RAISES FUNDS FOR A HOSPITAL.

Don Pedro, emperor of Brazil, was noted for his sympathy with the poor and suffering. Being desirous of founding a large hospital in the chief town of his empire, Rio de Janeiro, in which the sick and crippled could be received, he issued an appeal for funds for this purpose; but the donations sent in were few and scanty. He therefore thought of another means of getting money. He gave notice that every one who contributed 100,000 milreis (about $50,000) to the building should be permitted to assume the title of baron, while the sum of 250,000 milreis ($125,000) would entitle the donor to take the rank of count. The emperor had no longer cause to lament the lack of funds; money poured in from all sides. People who would not give from motives of humanity, were willing enough to give their substance for the furtherance of their vanity. When the hospital was finished, on the day of its opening a great number of persons were assembled, amongst them the "new nobility." All were lavish in their praise of the vast structure, and were anxious to know what the inscription over the principal entrance was to be. When the curtain was removed from it, the newly created nobles read, to their shame, these words: "This building is dedicated by human vanity to human suffering." Such works of mercy, performed from selfish motives, may have praise of men, but in God's sight they are worthless.

LESSON TWENTIETH

ON THE MANNER OF MAKING A GOOD CONFESSION.

224-230 Q. The lessons on the Sacrament of Penance, on Contrition, on Confession, teach what is required to make a good Confession. The twentieth lesson shows the right order and manner of making a good Confession. Strictly speaking, the Confession could be good without observing this order, or without following the manner here prescribed. Nevertheless, it is better for you to follow the suggestions made here.

Entering the confessional, **we should kneel** to show our humility in the presence of the priest, who represents God. Small children who could not otherwise reach up to the grating, may stand.

Next we should **make the sign of the cross,** in honor of God and the three Divine Persons in God, to invoke and obtain their aid, and to show that we rely on the merits of the Cross of Christ to obtain forgiveness of our sins.

After this, **we should say, "Bless me, father."** By saying this, we prepare our souls to receive the blessing of the priest, as the farmer prepares the soil to receive the seed. The priest bestows his blessing by saying: "May the Lord be in thy heart and on thy lips that thou mayest worthily confess thy sins."

With the blessing of the priest of God upon him, the penitent goes on saying, "**I confess to Almighty God and to you, father, that I have sinned. I went to Confession last** (here he names the time of his last Confession.) Then the penitent adds whether he **said his penance and went to Holy Communion.** It may be useful to add how many times one went to Holy Communion since the last Confession, because this at once informs the Confessor with what kind of a penitent he is dealing.

By mentioning the time of his last worthy Confession, the penitent lets the confessor know whether he has made his Easter duty or not, and enables him to figure out how many times he has sinned in case he confesses that since his last Confession he has committed a certain sin so many times a day, a week, or a month.

The penitent may then begin to mention the sins with a remark like this, "Since then, I have committed the following

sins." Here the penitent mentions all the mortal sins of which he may be guilty, telling, as nearly as possible, their number and kind, and the circumstances which change their nature. To the confession of one's mortal sins, one may add all the venial sins he wishes to mention.

Sometimes a person may confess having missed Mass on Sunday through his fault, without thinking of mentioning the number of times. In such cases, as a rule, **the confessor is obliged** under pain of mortal sin to **ask** how many times the penitent missed Mass through his fault, and it is the bounden duty of the penitent to answer the question **truthfully and clearly**. So, the penitent should not answer by saying, "Several times", or "Quite a few times", or "I do not know how many times." By giving answers which are not to the point, the penitent wastes both his time and the time of his confessor, as well as the time of the men, women, and children, who are in line before the confessional.

If the penitent does not know the exact number of times, he should tell the number as nearly as possible, or say how many times he may have missed Mass in a month, and for how many months.

When we go to a physician for treatment, prescriptions, or advice, after telling the doctor what we think is wrong with us, we listen attentively to the advice the doctor may think proper to give us. In like manner, when one goes to Confession, after telling one's sins, one should listen with attention to the advice which the priest, the physician of the soul, may think proper to give.

When there is a rush of Confessions, and the confessor judges that his penitent fully realizes what he has done and is sorry for it, and means not to do it again, he may think it unnecessary to give special advice. In such a case, the penitent should not think that his sins were not grievous "because the father didn't scold me." The confessor never means to scold. If he sometimes uses strong language, it is because he thinks the cause requires it, and he speaks as a physician, a friend, a father, to help.

When we are through telling the sins committed since our last worthy Confession, we may close the Confession of our sins by saying, "**I also accuse myself of all the sins of my past life,**" **and mentioning, particularly, one or more of our past sins.** This is done for the purpose of indicating that we are through confessing the sins committed since our last worthy confession; also to have the past sins blotted out more and more by the Sacrament of Penance; also, when a person is confessing nothing but doubtful sins, to offer something

worth forgiving, or matter certainly sufficient for absolution; also to confess something one can be really sory for and about which he can make a firm purpose of sinning no more.

You will find it most useful in confessing your sins to follow the order of the Commandments of God, and of the Church, the seven Capital Sins, and the duties of one's state in life, for it will help you to remember the sins against each one of the Commandments of God and the Church, the seven Capital Sins, and the particular duties of your state in life.

When the confessor gives you a penance, say, "Yes, Father," to show that you understand and promise to do it.

When all this is done properly, the priest will give you absolution. Before doing it, he will ask yoo to **renew from your heart the Act of Contrition.** Notice that the priest asks the penitent to **renew** the Act of Contrition. He says this in order to impress strongly upon the penitent that he should have recited the Act of Contrition when he was through examining his conscience, or, at least, before entering the Confessional. Should your time of preparation for confession be limited, rather cut short your examination of conscience, especially when you are not conscious of having committed any mortal sins since your last Confession, and give more time to the Act of Contrition. One's confession would be good if without one's fault one would forget to confess even a mortal sin, but it would be worthless without contrition. On the other hand, the better contrition you have, the better your sins will be wiped out, and the less temporal punishment will remain due for sins already forgiven.

Do not leave the confessional until the priest is through giving you absolution. When he has given you absolution, he usually says, "Go in peace," or "God bless you." Then make the sign of the Cross, leave the confessional, and say your penance before stepping out of the church, if at all possible. If time permits you, also say the prayers you find in your prayer book under, "Prayers after Confession", to give thanks to God for having cleansed you from the leprosy of sin. Otherwise, our Lord might think you are as ungrateful as the nine lepers of the Gospel. See Luke XVII., 11-19.

Your next Confession may be the last Confession of your life. Make each Confession as if it were to be your last Confession. It will give you great security at the hour of death.

To sum up: **What should we do on entering the confessional? On entering the confessional we should kneel, make the sign of the Cross, and say to the priest, Bless me father; then add, I confess to Almighty God and to you, father, that I have sinned.** (224 Q.)

Which are the first things we should tell the priest in Confession? The first things we should tell the priest in Confession are the time of our last Confession, and whether we said the penance and went to Holy Communion. (225 Q.)

After telling the time of our last Confession and Communion, what should we do? After telling the time of our last Confession and Communion we should confess all the mortal sins we have since committed, and all the venial sins we may wish to mention. (226 Q.)

What must we do when the confessor asks us questions? When the confessor asks us questions we must answer them truthfully and clearly. (227 Q.)

What should we do after telling our sins? After telling our sins we should listen with attention to the advice which the confessor may think proper to give. (228 Q.)

How should we end our Confession? We should end our Confession by saying, I also accuse myself of all the sins of my past life, telling, if we choose, one or several of our past sins. (229 Q.)

What should we do while the priest is giving us absolution? While the priest is giving us absolution we should from our heart renew the Act of Contrition. (230 Q.)

Why should we kneel on entering the confessional? Why should we make the sign of the cross at the beginning of our confession? Why should we say, "Bless me, Father,"? What does the penitent let the confessor know by stating the time of his last Confession? When one confesses a mortal sin without mentioning the number of times he has committed it, is the confessor obliged to ask questions? What does the penitent do by giving answers which are not to the point? Why should we listen with attention to the advice the confessor may think proper to give? Give one reason showing that it is good to mention a sin of one's past life in closing one's confession? When it is necessary to mention a sin of one's past life in closing one's confession? What order is it useful to follow in confessing one's sins? What should you say when the priest gives you a penance? Why? When should we say an act of Contrition when we go to Confession? When may you leave the confessional? When should we say the penance? What other prayers should we say after Confession?

Utility of Confession.

How many souls are there in distress, anxiety and loneliness, whose one need is to find a being to whom they can pour out their feelings unheard by the world. They want to tell them and not to tell them, they wish to tell them to one who is strong enough to hear them, and yet not too strong so as to despise them. (Cardinal Newman.)

Thinking men even outside the Church have acknowledged the usefulness to society of the tribunal of penance. Amongst

these the words of Leibnitz are not unknown ("Systema theologicum", Paris, 1819, p. 270): "This whole work of sacramental penance is indeed worthy of the Divine wisdom and if aught else in the Christian dispensation is meritorious of praise, surely this wondrous institution. For the necessity of confessing one's sins deters a man from committing them, and hope is given to him who may have fallen again after expiation. The pious and prudent confessor is in very deed a great instrument in the hands of God for man's regeneration. For the kindly advice of God's priest helps man to control his passions, to know the lurking places of sin, to avoid the occasions of evil doing, to restore ill-gotten goods, to have hope after depression and doubt, to have peace after affliction, in a word, to remove or at least lessen all evil, and if there is no pleasure on earth like to a faithful friend, what must be the esteem a man must have for him, who is in very deed a friend in the hour of his direst need?"

Doctor Ami Badel, a Protestant physician of Geneva, wrote a book, "Medico-Theological Reflections on Confession" in which he contends that Confession is a powerful help in the cure of diseases because of the influence which the moral has upon the physical state of man. He recommends its practice and says it is advantageous to all society.

In losing Confession, our separated brethren lost one of the most powerful means the mercy of an all wise God has provided to relieve the people of worry, remorse of conscience, despair. No doubt, many suicides outside of the Church could be labeled, "Due to the Lost Confessional".

Catholics and Psycho-Analysis.

Catholics, of all people, are least in need of the services of a psychoanalyst said Dr. Carl G. Jung who has been in this country for the past month or so preaching the doctrine of Sigmund Freud, originator of psycho-analysis. **The confessional solves the problem of release from mental strain for the Catholic,** said Dr. Jung, while the Protestant, having no one to stand between himeslf and God, falls an easy prey to neurosis.

Dr. Jung is treating the matter, of course, from the merely human side. The confessional has that side. There is always relief in the unburdening of our fears and problems to a sympathetic friend. When that friend possesses a wisdom enriched through years of handling similar problems his advice and encouragement is of immeasurable value. So the priest in the confessional is to the ailing mind what the physician is to the ailing body.

But there is a spiritual side to the matter which the most

unfettered Catholic understands, but which, perhaps falls outside the comprehension of Dr. Jung, eminent psycho-analyst though he be.

The Catholic knows when he unburdens his soul to the priest in the confessional that he is not seeking the help and encouragement of a well trained man merely, but that he is placing his soul in the hands of one empowered by God to actually forgive sin. The Catholic experiences a sense of relief and well being after a good confession that no psycho-analyist however skillful can bring to his patients.

Certainly Catholics have no need at all of a psycho-analyst!

Dr. Jung makes a mistake (even psycho-analysts are human and subject to error) when he says that the psycho-analyst is a more capable confessor than the priest, because he is better trained than the priest. The priest is the true "analyzer of the soul and mind." First of all he is ordained by the Almighty for his mission as an instrument for the saving of souls. He is naturally endowed with a spiritual enlightenment and understanding that is not given to laymen. Through his experience in the confessional and at the bedsides of the sick and dying where anguished souls are laid bare for his examination, the priest acquires a skill in reading and analyzing souls and minds that surpasses any ability ever attained by the best trained psycho-analyst—not excepting even Sigmund Freud.—(Mary Jane Carr.) Febr. 12, 1925.

LESSON TWENTY-FIRST

ON INDULGENCES

231-235 Q. As explained under question 219, oftentimes a mortal sin, or the guilt, or stain of mortal sin, together with the eternal punishment due to that sin, is forgiven, while there remains an amount of temporal punishment to suffer for that sin.

As stated under question 218, a penance is given in Confession that we may satisfy God for the temporal punishment due to our sins. Again, we were taught under question 221 that we may satisfy God for the temporal punishment due to sin by Prayer, Fasting, Almsgiving, all spiritual and corporal works of mercy, and the patient suffering of the ills of life.

In the present lesson, we learn of still another means of satisfying for the temporal punishment due to sin, namely, Indulgences.

Thus, there are three different means to satisfy God for the temporal punishment still due to sins whose guilt and eternal punishment are already forgiven: the penance we receive after Confession (Qu. 218); our own good works (Qu. 221); and Indulgences. Notice the difference of origin in these three means of satisfying for the temporal punishment due to sin. Penance is part of the Sacrament instituted by Christ; Indulgences are a means put at our disposal by Holy Church; good works are our own doing. Good works get their value from the manner in which we perform them; Penance and Indulgences derive their worth chiefly from the merits of Christ.

So, an Indulgence is the forgiveness, the remission, of the temporal punishment due to sin. If it is a full remission of the temporal punishment due to sin, it is a full, or plenary, Indulgence; if only part of the temporal punishment due to sin is forgiven, it is a partial Indulgence. So, there are two kinds of Indulgences, namely, Plenary and Partial.

When Protestantism arose, great discussions took place on the subject of Indulgences.[1] Notwithstanding the fact that the

1 The occasion of these discussions is well known. Towards the end of the fifteenth century, the Basilica of St. Peter, which had been built by Constantine the Great and consecrated by Pope St. Sylvester in 324, threatened to collapse. Pope Julius II demolished it, and laid the corner-stone of the new St. Peter's, in 1506. To facilitate the collection of funds for this vast church, Pope Leo X., in 1514, proclaimed a plenary Indulgence to be gained by the faithful who would receive the Sacraments of Penance and Holy Communion, and contribute, according to their means, to the erection of the new Basilica of St. Peter. Luther, an Augustinian monk of Wittenberg, and the father of Protestantism, protested against the granting of these Indulgences, in a series of ninety-five "Theses" which he posted on the church door in Wittenberg, October 31, 1517. He wrote: "The Christian who has true repentance has already received pardon from God altogether apart from an indulgence, and does not need one." You remember how the case of King David, cited under question 219, disproves this contention of Luther.

nature of Indulgences has been set forth clearly thousands of times, in all Christian countries, in all languages, from the sixteenth century to the present date, many of our separated brethren still have completely false notions about Indulgences. Thus, some think that an Indulgence is a forgiveness of sin itself, others think that an Indulgence is a leave, or permission, or license, to commit sin. Thus, some of our separated brethren believe and maintain that the Church in granting Indulgences, grants people leave, permission, or license, to commit sin. What excuse have they for their error, when they could read in any penny Catechism that an Indulgence is nothing but the remission in whole or in part of the temporal punishment due to sin?

Not only is an Indulgence not a pardon of sin, or a license to commit sin, but one who is in the state of mortal sin cannot gain an Indulgence. To sum up: **What is an Indulgence? An Indulgence is the remission in whole or in part of the temporal punishment due to sin.** (231 Q.)

Is an Indulgence a pardon of sin, or a license to commit sin? An Indulgene is not a pardon of sin nor a license to commit sin, and any one who is in a state of mortal sin cannot gain an Indulgence. (232 Q.)

How many kinds of Indulgences are there? There are two kinds of Indulgences—Plenary and Partial. (233 Q.)

What is a Plenary Indulgence? A Plenary Indulgence is the full remission of the temporal punishment due to sin. (234 Q.)

What is a Partial Indulgence? A Partial Indulgence is the remission of a part of the temporal punishment due to sin (235 Q.)

231-235 Q. Mention three means to satisfy God for the temporal punishment still due to sins whose guilt and eternal punishment are already forgiven. Whence do good works get their value? Whence do Indulgences derive their worth? What is an Indulgence? What is plenary Indulgence? What is a partial Indulgence? Can a person in state of mortal sin gain an Indulgence?

236-237 Q. Some people question the power of the Church to grant Indulgences. But why should they? Christ said to St. Peter, the visible head of the Church: "I will give to thee the keys of the kingdom of Heaven."[1] In these words Christ gave power to open Heaven to all the faithful committed to him. Again, Christ said to St. Peter: "Whatsoever thou shalt loose upon earth, it shall be loosed also in Heaven."[2] By these words Christ granted St. Peter the power to loose, or free, the faithful, not only from the guilt or stain of sin and from the

1 Matt. XVI., 19.
2 Matt. XVI., 19.

eternal punishment due to sin, but also from the temporal punishment still due to sins whose guilt and eternal punishment have already been forgiven.

The Church by granting Indulgences does not allow the faithful to disown the debts which they owe to God. St. Thomas Aquinas explains this difficulty by saying: "He who gains an Indulgence is not thereby released outright from what he owes as a penalty, but is provided with the means of paying it." (Suppl. XXV., a. 1 ad 2m,.

Thus, the power to grant Indulgences is as old as the Church itself. It was exercised by the Apostles themselves, as may be seen in 2 Cor. II., 10. It has been exercised by the Popes down the centuries. In the second and third centuries, Indulgences, or forgiveness of the canonical punishments, were often granted by the Church at the request of the martyrs who were about to shed their blood for the faith of Christ.

Another question is: "How does the Church do this?" To understand this you must recall to mind:

First, that by dying on the Cross, Christ gained for us an oceanful of merits. This oceanful of merits contains enough satisfaction for sin to satisfy for all the temporal punishment due for all the sins of all men, in accordance with 1 John II., 2, "Christ is the propitiation for our sins; and not for ours only, but also for those of the whole world."

Second, the Blessed Virgin Mary, on the one hand, never sinned; on the other hand, she gained a great deal of satisfaction, enough to satisfy for the temporal punishment due for the sins of many.

Third, the other saints, by their good works, gained such abundant satisfactions that they did not need them all, to make up for the temporal punishment due to their own sins; so, their satisfactions were more abundant than their own needs required, or were superabundant. Now, the Church takes the unlimited or infinite merits of Christ, takes all the satisfactions of the Blessed Virgin, and the superabundant satisfactions of the other saints, and puts these in her spiritual treasury, and applies them to us by granting Indulgences, provided we perform certain works ordered, or enjoined. So, to gain an Indulgence granted by the Church we must perform the works enjoined at the time, in the place, and in the manner prescribed by the Church.

Besides, to gain an Indulgence for oneself one must be in the state of grace. This is because an Indulgence is the remission

of the temporal punishment due after the guilt of mortal sin has been wiped out.

The state of grace is required for the last act to be performed. Benedict XIV. says that if one were not in the state of grace when making the visits of churches prescribed for gaining the Jubilee Indulgence, but made a worthy Confession and Communion before he makes the last visit, he would gain the Indulgence. This can be done, but, of course, we should strive to be in the state of grace while we perform the works prescribed, from the beginning to the end. To sum up: **How does the Church by means of Indulgences remit the temporal punishment due to sin? The Church by means of Indulgences remits the temporal punishment due to sin by applying to us the merits of Jesus Christ, and the superabundant satisfactions of the Blessed Virgin Mary and of the saints; which merits and satisfactions are its spiritual treasury.** (236 Q.)

What must we do to gain an Indulgence? To gain an Indulgence we must be in the state of grace and perform the works enjoined. (237 Q.)

236-237 Q. Quote one text of Scripture to show that Christ gave the Church the power to grant Indulgences. Do we, through Indulgences, disown the debts which we owe to God? Who granted the first Indulgences in the Church? Whose merits and satisfaction does the Church apply to us in granting Indulgences? What must me do to gain an Indulgence? For what act is the state of grace required to gain an Indulgence?

It is evident that in order to gain an Indulgence for oneself one must be baptized, not be excommunicated, be a subject of the one who grants the Indulgence. In accordance with the last mentioned requirement we can gain all the Indulgences given out by the Pope, and by our own bishop whether we are actually in the diocese or not, but we could not gain the Indulgence granted by another bishop unless we should happen to be in the diocese of that bishop. (Canon 927).

Actually to gain an Indulgence, we must, besides, have at least a general or habitual intention of gaining all the Indulgences which one may obtain. Thus, if one makes once the intention of gaining all the Indulgences attached to works he may perform or to prayers he may say, this intention lasts until revoked. It is called a general or habitual intention, and is sufficient to enable one actually to gain all the Indulgences granted to the works he performs or the prayers he says.

It was stated above that the works enjoined must be performed at the time prescribed. To gain an Indulgence which is attached to a certain day, if visiting a church or oratory is required, the visit may be performed from noon of the

preceding day until midnight of the day proper. This rule applies to all Indulgences, Plenary, Partial, toties quoties, to such already granted or yet to be granted, no matter how the time or day may be designated. Thus, for instance, the toties quoties Indulgence granted for All Souls' Day may be gained from noon, Nov. 1st, to midnight, Nov. 2nd. This is all plainly stated in the new Canon Law as will be seen from the following canons:

Can. 925

1. To be capable of gaining an Indulgence for onself one must be baptized, not excommunicated, in the state of grace at least when he complies with the last work prescribed, and the subject of the one who grants the indulgence.

2. To really gain the Indulgences the capable subject must have at least the general intention of gaining them and comply with the conditions prescribed, at the time and in the manner prescribed in the grant.

Can. 923

To gain an Indulgence which is attached to certain days, if visiting a church or oratory is required, the visit may be made from noon of the preceding day until midnight of the day proper.

Sometimes the Church grants a plenary Indulgence under the ordinary conditions of Confession, Communion, a visit to the church and prayers for the intentions of the Holy Father, with the express understanding that it can be gained **toties quoties,** or **as often as** the works prescribed are repeated. In such a case the Indulgence may be gained as many times as one visits the church and prays for the intentions of the Holy Father, although he receives the Sacraments of Penance and Holy Communion but once for the purpose of gaining that Indulgence.

For those who wish further information on the subject the following canons may be added.

Can. 930.

No one who gains Indulgences can apply them to other living persons, but he may apply all the Indulgences granted by the Roman Pontiff to the poor souls in Purgatory, unless a contrary provision has been made.

This does not mean that the living person first gain the Indulgence for himself and then transmits it to the Poor Souls, but it means that he may gain it either for himself or for the Poor Souls.

Can. 931

1. If Confession is required for gaining an Indulgence, it may be made within the eight days immediately preceding the day to which the Indulgence is affixed; Communion may be received on the day before the feast; both Confession and Communion may be received within the entire octave.

In explanation of this it may be stated that one may receive Holy Communion on the Feast of All Saints, in order to gain the toties quoties Indulgence of All Souls' Day. But if All Souls' Day should fall on a Monday and All Saints' Day on a Saturday, Holy Communion would have to be received on Sunday, for this is the day before the feast to

which the Indulgence is affixed. Both Confession and Communion may be made within the octave following the feastday proper.

2. Indulgences granted for pious exercises conducted during a triduum or a week may be gained if the prescribed Confession and Communion are made during the octave immediately following the close of these devotions.

3. Those who are accustomed to go to Confession at least twice a month or to communicate daily in the state of grace and with an upright and holy intention, although they do not receive one or anther time a week, may without special Confession gain all the Indulgences for which Confession is prescribed as a necessary condition. From this favor are excluded Indulgences of the ordinary and extraordinary jubilee.

Can. 926

A Plenary Indulgence is understood to be granted in such a way that if one cannot gain it in its entirety, one may gain it partially, in proportion to his disposition.

Can. 934

1. If general prayers for the intention of the Sovereign Pontiff are prescribed for gaining an Indulgence, mental prayer is not sufficient; vocal prayers may be chosen ad libitum by the faithful, unless some special prayer is prescribed.

In accordance with this, to gain Indulgences vocal prayers are required ,that is to say, the words must be uttered, though they need not be audible. How many "Our Fathers" and "Hail Marys" should be recited the Sacred Congregation refused to decide. Any prayer may be chosen, provided, of course, it be orthodox and approved by the Church. The general intention of the Holy Father is the exaltation of the Church, the propagation of the faith, the uprooting of heresay and schisms, the conversion of sinners, and peace and concord among the nations.

2. If a special prayer is prescribed, the Indulgence may be gained by reciting that prayer in any language provided the accuracy of the translation is assured by a declaration of either the Sacred Penitentiary or the Ordinary of any diocese where the language is spoken, but all Indulgences cease if any addition, subtraction or interpolation is made to the required prayers.

3. To gain an Indulgence it is enough to recite the prescribed prayer alternately with a companion, or to folow it in one's mind while another recites it.

In accordance with this ruling by reciting the rosary or the Angelus in common or together with others, the Indulgence may be gained by all who participate in the recitation, and even by those who follow the one who recites the prayer, only mentally, not orally.

Should you not be able to perform the works enjoined to gain certain Indulgences remember Canon 935:

Pious works imposed for gaining Indulgences may be commuted by the confessor into other good works for those who are lawfully prevented from performing the works prescribed.

Can. 924

"2. Indulgences attached to rosaries and other objects are lost only if the beads or objects are destroyed or sold." If the single beads are torn asunder but collected again and put on a new string, the Indulgences are not lost, even though four or five of the original beads would be lost and have to be replaced with others. If indulgenced articles are sold, the Indulgences are lost whether the seller made a profit or not.

Among the Partial Indulgences some are called Indulgences of forty days, of a hundred, three hundred days, and so on. What is the meaning of this? To understand this we must recall to mind the ancient penitentiary system of the Church. In olden times, the Church imposed definite public penances for

certain sins. Some of these penances lasted forty days, one hundred days, three hundred days. Now, when the Church grants an Indulgence of three hundred days, she thereby remits as much of the temporal punishment due to our sins as we would have been forgiven by three hundred days of public penance of the early ages. Though a partial Indulgence cancels only a limited amount of temporal punishment due to sin, this limited amount may be sufficient to cancel all the temporal punishment due by a certain person. This will be made clearer by the following comparison: If a person owes $100, and receives a check of $150 with which to pay his debts, he can pay his debt in full, although the check received was a limited check. So, you see, that although the public, or canonical penances, are no longer imposed, the Church still continues to measure her Indulgences by them. The value of Partial Indulgences in cutting down temporal punishment to be suffered in Purgatory can be determined only by God.

We should thank God for living in an age when public humiliation and public penances are no longer imposed upon public sinners, and where Indulgences take their place.

The Pope has unlimited power to grant Indulgences throughout the whole Church. Bishops have the power to give fifty days Indulgence, but only within the limits of their diocese. On the one occasion of the dedication of a church, they can grant one year. Archbishops have the power to grant Indulgences of one hundred days throughout their provinces. Indulgences granted by others than the Pope are not applicable to the souls in Purgatory.

Indulgences gained by the living for themselves infallibly remit the punishment due to their sins, remit this punishment by mode of absolution. This means that as absolution in Confession forgives sins infallibly, or without failing, when the penitent is properly disposed, so also an Indulgence gained by a living person for himself infallibly remits the temporal punishment due to sin, to the full extent of the Indulgence gained. Thus a person who would fully gain a Plenary Indulgence and die before sinning again, would go straight to Heaven. In the case of Indulgences applied to the dead, things are different. As the holy souls are no longer subjects of the Pope, his power does not extend over them, and, therefore, he cannot by Indulgences remit directly the punishment due to their sins. However, our Indulgences can be offered to God for them by way of suffrage or supplication for the departed souls, with the hope that God will kindly receive our petitions, and, in His mercy and love for the poor souls, alleviate their sufferings or shorten their time of imprisonment.

You will understand this difference better by a comparison drawn from our political life. A. had embezzled State money and was caught, convicted and sent to the State prison. B. had robbed the postoffice and was sent to the Federal prison. After some time A. and B. refunded the stolen money and begged for clemency. The Governor of the State pardoned A., but as B. was in the Federal prison, he was beyond the reach of the Governor's power, or jurisdiction. Nevertheless, the Governor sent the money stolen by B. to the president in Washington, asking the President to pardon him.

In like manner by the grant of Indulgences the Pope can cancel the temporal punishment due by persons still alive; but he cannot do the same for the departed, because the departed are beyond the reach of his power. As you remember the Pope is the visible head of the militant Church on earth, but not of the suffering Church in Purgatory, nor the triumphant Church in Heaven.

An Indulgence may be likened to an order on the Treasury of the Church for sufficient spiritual money to pay for all or part of the temporal punishment due to sins, whose guilt and eternal punishment have already been forgiven.

In 1095, Pope Urban II presided over the Council of Clermont in France, called together for the purpose of organizing a military expedition to free the Holy Sepulcher in Jerusalem from the yoke of the Mohammedans. To hearten the faithful to join the expedition, he granted a plenary Indulgence to all who joined the crusade and died in Christian sentiments in the expedition.

Could Tilford gain an Indulgence for himself if he were unbaptized or excommunicated? Can we gain all the Indulgences granted by the Pope? Can we gain the Indulgences granted by other bishops than our own? What intention must one have to gain an Indulgence? If the visiting of a church or oratory is required to gain an Indulgence which is attached to a certain day, when may this visit be performed? What is meant by saying that a plenary Indulgence can be gained **toties quoties?** How many times must one receive the Sacraments of Penance and Holy Communion to gain five times a plenary Indulgence granted toties quoties under the conditions of Confession, Communion, a visit to the church and prayers for the intentions of the Holy Father? What must he do five times? When are Indulgences attached to rosaries and other objects lost? What amount of temporal punishment does the Church remit by an Indulgence of three hundred days? What power to grant Indulgences has the Pope? What power to grant Indulgences has a bishop? What power to grant Indulgences has an archbishop? Are the Indulgences granted by others than the Pope applicable to the souls in Purgatory? How do Indulgences gained by the living for themselves remit the punishment due to their sins? How do Indulgences gained by the living for the souls in Purgatory remit punishment due to the sins of these departed souls? When and to whom and under what conditions did Pope Urban II. grant a plenary Indulgence?

BENEFITED BY INDULGENCES.

St. Theresa relates that a good religious of her community, at her death, ascended straight to Heaven. She attributed it in a general way to the exemplary religious life she had led, but particularly to her great confidence in Indulgences and her zeal in gaining Indulgences at every opportunity.

Go, and do likewise if you wish at your death to go to Heaven without stopping on the way, at the quarantine station of Purgatory.

HAVE YOUR CHOICE.

If you were given your choice between going to a prison where you have to suffer a great deal and saying some prayers or performing some good works, you would no doubt rather say the prayers or perform the good works. Well, you have this choice. Either say prayers to which are attached Indulgences, or be prepared to go to Purgatory to make up in the life to come for the temporal punishment due to your sins

LESSON TWENTY-SECOND

ON THE HOLY EUCHARIST.

Part First—The Holy Eucharist in the Bible.

238-250 Q. The twenty-second, twenty-third, and twenty-fourth lessons treat of the Holy Eucharist. They are among the most important lessons of the Catechism. Give them your closest attention that you may grasp their full meaning.

To give you a good understanding of the Holy Eucharist, we shall begin by telling you about the manna in the desert. When the Israelites had left Egypt and crossed the Red Sea, they came into the desert and journeyed through it on their way to the Land of Promise. "All the multitude of the children of Israel came into the Desert of Sin, which is between Elim and Sinai, the fifteenth day of the second month, after they came out of the land of Egypt. And all the congregation of the children of Israel murmured against Moses and Aaron in the wilderness. And the children of Israel said to them: Why have you brought us into this desert, that you might destroy all the multitude with famine? And the Lord said to Moses: Behold I will rain bread from heaven for you: let the people go forth, and gather what is sufficient for every day: that I may prove them whether they will walk in My law, or not. But the sixth day let them provide for to bring in: and let it be double to that they were wont to gather every day. So it came to pass . . . . And in the morning a dew lay round about the camp. And when it had covered the face of the earth, it appeared in the wilderness small, and as it were beaten with a pestle, like unto the hoar frost on the ground. And when the children of Israel saw it, they said one to another: Man hu! which signifieth: What is this? for they knew not what it was. And Moses said to them: This is the bread which the Lord hath given you to eat . . . And the house of Israel called the name thereof Manna: and it was like coriander seed white, and the taste thereof like to flour with honey . . . . And the children of Israel ate manna forty years, till they came to habitable land: with this meat were they fed, until they reached the borders of the land of Chanaan. Exodus XVI., 1-35.

Some fifteen hundred years later, in the spring of the year 32, after feeding five thousand men besides women and children with five barley loaves and two fishes, our Lord took occasion to speak to the people of a Heavenly food which

He was to give for the nourishment of their souls. He reminded them of the Manna which God had sent to their fathers in the desert and promised to give them a still more precious food which should preserve their souls to everlasting life: "Your fathers did eat Manna in the desert and are dead. . . . I am the living bread which came down from Heaven, that if any man eat of it he may not die. If any man eat of this bread he shall live forever, and the bread that I will give is My flesh for the life of the world."

"Upon this the Jews murmured, and said to each other: How can this man give us His flesh to eat?" The time had not come to answer **how** this could be done, but our Lord answered and gave them plainly to understand that it would be done, and that it was very necessary that it should be done: "Amen, amen, I say to you, unless you eat the flesh of the Son of Man (Christ) and drink His blood, you shall not have life in you. He that eateth My flesh and drinketh My blood hath everlasting life, and I will raise him up at the last day. For My flesh is meat indeed and My blood is drink indeed." (John VI., 31-56).

In these words Christ **promised** His disciples that at some time, in some way, He would give them His flesh to eat and His blood to drink.

Christ **made good His promise at His last supper with the twelve Apostles, the night before He died.** Whilst they were at supper, our Lord **Jesus Christ took bread into His sacred hands, blessed it, broke it, and gave it to His Apostles saying: "Take ye and eat, this is My body." And then He took a cup of wine, blessed it, and gave it to His Apostles, saying: "Drink ye all of this, this is My blood."** When Christ took the bread from the table, it was mere bread. When He gave it to His Apostles, it was no longer bread, it was His body. How do we know this? Because Christ, the Son of God, said so. How did it become His body? **By saying over the bread, "This is My body," Christ changed the bread,** the bread itself, the very bread, the substance of the bread, **into His body,** His very body, the substance of His body.

In like manner, when Christ took the cup of wine, it contained mere wine. When He gave it to His disciples, it contained His blood. How do we know this? Because Christ said so, "This is My blood." How did it become His blood? **By saying over the wine, "This is My blood," Christ changed the wine,** the wine itself, the very wine, the substance of the the wine, **into His Blood.** How could He do this? Because He is God, and can do all things. At the wedding of Cana, He changed water into wine. He changes the bread we eat

And whils they were at sup
per, Jesus took bread and
ble-sed and brake and gave
to his disciples, and said;
to the disciples and said: This is my
bodi. And taking the chalice,
he gave thanks and gave to
them, saying: Drink ye all
of this. For this is my blood
of the new testament, which
shall be shed for many unto
the remission of sins. Matth. XXVI 26

Cathedral of St. Helena. F. X. Zettler & Co.

INSTITUTION OF HOLY EUCHARIST.

and the wine we drink into our body and blood, by the laws of nature. If so, why could He not change the bread and wine into His own body and blood, by His words only? **Christ could change the bread and wine into His own body and blood, because He is Almighty.** In the beginning He made Heaven and earth and all things from nothing, by His word only. When the whole world was dark, He said: "Be light made." And the light was made. He also said: "Let the waters that are under the heavens be gathered together into one place, and let the dry land appear. And it was so done. And He called the dry land, Earth; and the gathering together of the waters He called Seas." (Gen. I., 9, 10).

When Christ changed the bread and wine into His body and blood, what was formerly bread and wine continued to look like bread and wine, to taste and feel like bread and wine, it had the same shape and color it had before it was changed into the body and blood of Christ, in a word, it seemed or appeared to be the same, or had the same appearances, although it was no longer the same, but was the body and blood of Christ. So, **after the substance of the bread and wine had been changed into the body and blood of our Lord, there remained only the appearances of bread and wine. By the appearances of bread and wine are meant the figure, the color, the taste and whatever appears to the senses.** The appearances were not changed. The substance alone was changed. **This change of substance of the bread and wine into the substance of the body and blood of Christ is called Transubstantiation.** Transubstantiation means the change of one substance into another substance.

We have examples of transubstantiation in nature. Thus the grass takes up the dead soil and changes it into living grass; the roots of the peach tree take up the same dead soil and change it into peaches; time and conditions changed the tropical vegetation of Montana of former ages into coal.

As said above, the **substance of the bread and the substance of the wine were changed into the substance of the body and blood of Christ by His almighty power.**

At the Last Supper, Christ not only changed bread and wine into His body and blood, but He also gave them to the Apostles as the nourishment of their souls.

Christ did more than this. He gave the Apostles the power to do the same, saying, "Do this in commemoration of Me." By saying this, Christ gave His Apostles the power and the command to do the same, namely, to take bread and wine and to say over the bread, in the name of Christ, "This is My body," and to say over the wine, in the name of Christ,

"This is My blood," and by these words change the bread and wine into His body and blood, and to give these to the faithful as the nourishment of their soul.

The Apostles made use of that power as we read in various places in Scripture. Thus, in the Acts of the Apostles, Ch. II, 42, we read, " And they were persevering in the doctrine of the Apostles, and in the communication of the breaking of the bread, and in prayers." By the communication of the breaking of the bread are meant the Sacrifice of the Mass and Holy Communion.

The power to change bread and wine into the body and blood of Christ came down from the Apostles to the bishops and the priests. They received this power in their ordination to the priesthood. So the **priests have the power to change bread and wine into the body and blood of Christ.** It came down to them, through the bishops, and the Apostles, from Christ.

The priests make use of that power every time they say Mass. The part of the Mass at which they change the bread and wine into the body and blood of Christ, is called the **Consecration.** It is so called because at it the bread and wine are consecrated, or made very sacred, by being changed into the body and blood of Christ.

At the Consecration, the priests say over the bread these words of Christ, "This is My body," and over the wine these words of Christ, "This is My blood." By these words the bread and wine are changed into the body and blood of Christ, through the almighty power of Christ.

So Christ becomes present under the appearances of bread and wine at the Consecration of the Mass. When the priest says over the bread these words of Christ, "This is My body," the bread turns into, or is changed into, the body of Christ. Now, under Question 89, you learned that Christ arose from the dead glorious and **immortal.** If so, He can die no more, His body cannot be separated again from His blood; otherwise Christ would die again. Therefore, as soon as the body of Christ becomes present under the appearances of bread, His blood is present also, His soul is present also, and since Christ is both God and man, His divinity or divine nature is also present. So **Christ is present whole and entire under the appearances of bread.**

For the same reason, Christ is present whole and entire under the appearances of wine. So, **Jesus Christ is whole and entire both under the form of bread and under the form of wine.** The Sacrament which contains Christ under the apearances of bread and wine is called the Holy Eucharist. So,

Holy Eucharist contains the body and blood, soul and divinity, of our Lord Jesus Christ under the appearances of bread and wine.

To understand this better still, let us compare the presence of Christ in the Holy Eucharist with the presence of Christ in Limbo, in the Holy Sepulcher, when He was nailed to the Cross, at the Last Supper, among the Doctors in the Temple, in the Manger at Bethlehem, and at the right hand of God the Father in Heaven.

In Limbo, before the Resurrection, Christ was present with His soul and divinity only.

In the Holy Sepulcher, Christ was present with His body and divinity only. Notice here that, after the death of Christ, the divinity of Christ remained united to both body and soul. Did not this keep the body of Christ alive? No. What keeps the body of man alive is the human soul.

When nailed to the Cross, Christ was present with His body, blood, soul and divinity, under the form of a full-grown man, the same as at the Last Supper.

Among the Doctors in the Temple, Christ was present with His body, blood, soul and divinity, in the form of a twelve-year-old boy.

In the manger at Bethlehem, Christ was present with His body, blood, soul, and divinity, under the form of the sweetest babe that ever was.

At the right hand of God the Father, Christ is present with His body, blood, soul, and divinity, under the form of the God-man, glorious and immortal.

In the Holy Eucharist, Christ is present with His body, blood, soul, and divinity, under the humble appearances of bread and wine.

In the Holy Eucharist, under the appearances of bread and wine, Christ has not the natural use of His human senses. Hence, though alive in the Holy Eucharist, Christ does not see with His human eyes, He does not hear with His human ears, He does not taste, He does not smell the fragrace of the incense burning before the altar, He does not feel cold in winter or warm in summer.

As we learned under question 137, the **Holy Eucharist is a Sacrament,** one of the seven Sacraments of the New Law. Therefore, it must contain an outward sign. Here a few words of explanation are needed. The matter from which the Sacrament of the Holy Eucharist is perfected is bread and wine.

The bread used must be bread of wheat, made of the flour of wheat and water. We use unleavened bread, that is, bread made without leaven or yeast. We do this in imitation of Christ at the Last Supper. Christ used unleavened bread at the Last Supper because the use of leavened bread was not allowed that day. The wine must be wine from the grape. The words of the Consecration are the words of Christ: "This is My body; this is My blood." These words are spoken by the priest in the name of Christ.

As soon as the words of Consecration are spoken by the priest over the bread and wine, the bread and wine are changed into the body and blood of Christ.

Now, the outward sign of the Sacrament of the Holy Eucharst is the appearances of bread and wine under which Christ is present, together with the words of the Consecration by which He becomes present, and by which His presence becomes known to us. This outward sign aptly signifies the special grace given in the Sacrament of the Holy Eucharist, namely, that it is the nourishment of our soul.

Being a Sacrament, the Holy Eucharist must have been instituted by Christ. This was explained in detail in the present lesson. This explanation is contained under Questions 239-247.

Being a Sacrament, the Holy Eucharist must signify and give a special grace. Generally speaking, the special grace of the Holy Eucharist is that it nourishes our souls. This is further explained under Question 251 in the next lesson. That the Holy Eucharist signifies the special grace it gives, was explained under the "outward sign."

What has been said above shows that our belief in the Real Presence of the body and blood of Christ in the Holy Eucharist under the appearances of bread and wine is based on Scripture, namely:

1. On the words by which Christ promised the Holy Eucharist in the spring of the year 32, which words were quoted above.

2. On the words of Christ at the Institution of the Holy Eucharist, also quoted above.

3. We may add to these the words of St. Paul. As you know, St. Paul originally was not one of the twelve Apostles. He did not hear Christ promise the Holy Eucharist. He was not present when our Lord instituted the Holy Eucharist. In fact, for a time he was not a follower of Christ. On the contrary, he persecuted the Christians, until he was struck down by our Lord on the way to Damascus. After his conversion he

became the Apostle of the Gentiles, preaching to them that Jesus Christ was the Son of God and Savior. In his first Epistle to the Corinthians, he wrote about the Holy Eucharist as follows: "For I have received of the Lord that which also I delivered unto you, that the Lord Jesus, the same night in which He was betrayed, took bread, and giving thanks, broke, and said: 'Take ye, and eat; this is My body, which shall be delivered for you; this do for the commemoration of Me.' In like manner also the chalice after He had supped, saying: 'This chalice is the New Testament in My blood: this do ye, as often as you shall drink, for the commemoration of Me. For as often as you shall eat this bread, and drink this chalice, you shall show the death of the Lord until He come. Therefore, whosoever shall eat this bread, or drink the chalice of the Lord unworthily shall be guilty of the body and blood of the Lord. But let a man prove himself: and so let him eat of that bread and drink of that chalice. For he that eateth and drinketh unworthily, eateth and drinketh judgment to himself not discerning the body of the Lord." (1 Cor. XI., 23-29): From these words it is plain that St. Paul believes that the consecrated bread contains the body, and the consecrated wine contains the blood of Christ. Otherwise the one who receives them could not be guilty of the body and blood of the Lord, could not eat and drink judgment to himself.

The above texts make it plain that our belief in the Holy Eucharist is based on Scripture.

To sum up: **What is the Holy Eucharist? The Holy Eucharist is the Sacrament which contains the body and blood, soul and divinity, of our Lord Jesus Christ under the appearances of bread and wine.** (238 Q.)

When did Christ institute the Holy Eucharist? Christ instituted the Holy Eucharist at the Last Supper, the night before He died. (239 Q.)

Who were present when our Lord instituted the Holy Eucharist? When our Lord instituted the Holy Eucharist the twelve Apostles were present. (240 Q.)

How did our Lord institute the Holy Eucharist? Our Lord instituted the Holy Eucharist by taking bread, blessing, breaking, and giving to His Apostles, saying: "Take ye and eat. This is My body;" and then by taking the cup of wine, blessing and giving it, saying to them: "Drink ye all of this. This is My blood which shall be shed for the remission of sins. Do this for a commemoration of Me." (241 Q.)

What happened when our Lord said, "This is My body; this is My blood? When our Lord said, "This is My body," the substance of the bread was changed into the substance of

His body; when He said, "This is My blood," the substance of the wine was changed into the substance of His blood. (242 Q.)

Is Jesus Christ whole and entire both under the form of bread and under the form of wine? Jesus Christ is whole and entire both under the form of bread and under the form of wine. (243 Q.)

Did anything remain of the bread and wine after their substance had been changed into the substance of the body and blood of our Lord? After the substance of the bread and wine had been changed into the substance of the body and blood of our Lord there remained only the appearances of bread and wine. (244 Q.)

What do you mean by the appearances of bread and wine? By the appearances of bread and wine I mean the figure, the color, the taste, and whatever appears to the senses. (245 Q.)

What is this change of the bread and wine into the body and blood of our Lord called? This change of the bread and wine into the body and blood of our Lord is called Transubstantiation. (246 Q.)

How was the substance of the bread and wine changed into the substance of the body and blood of Christ? The substance of the bread and wine was changed into the substance of the body and blood of Christ by His almighty power. (247 Q.)

Does this change of bread and wine into the body and blood of Christ continue to be made in the Church? This change of bread and wine into the body and blood of Christ continues to be made in the Church by Jesus Christ through the ministry of His priests. (248 Q.)

When did Christ give His priests the power to change bread and wine into His body and blood? Christ gave His priests the power to change bread and wine into His body and blood when He said to the Apostles, "Do this in commemoration of Me." (249 Q.)

How do the priests exercise this power of changing bread and wine into the body and blood of Christ? The priests exercise this power of changing bread and wine into the body and blood of Christ through the words of consecration in the Mass, which are the words of Christ: "This is My body; this is My blood." (250 Q.)

238-250 Q. With what did God feed the Israelites in the desert? When did Christ refer to the Manna? While speaking of the Manna, what kind of bread did Christ promise to his disciples? What was the bread which Christ was to give to his disciples? What did Christ

answer when the Jews murmured and said to each other: "How can this Man give us His flesh to eat?" What did Christ promise in these words? When did Christ make good that promise? At the Last Supper what did Christ say over the bread? What did Christ say over the wine? What did Christ do to the bread by saying over it, "This is My body"? What did Christ do to the wine by saying over it, "This is My blood"? How do we know this? How could Christ do this? Give an instance in which Christ changed one thing into another. Give an instance from daily life in which God changes one thing into another? Why could Christ change bread and wine into His own body and blood? Give one instance in which God showed His almighty power in the beginning. After the bread and wine had been changed into the body and blood of Christ, did they still have the appearances of bread and wine? What remained of the bread and wine after they had been changed into the body and blood of Christ? What of the bread and wine was changed? What do you call the change of the substance of the bread and wine into the substance of the body and blood of Christ? What is the meaning of Transubstantiation? Give one example of transubstantiation from nature? For what purpose did Christ give His body and blood to the Apostles at the Last Supper? What did Christ do at the Last Supper by saying to the Apostles, "Do this in commemoration of me"? Quote one text from Scripture showing that the Apostles made use of that power. To whom did the power to change bread and wine into the body and blood of Christ come down? When do the priests receive this power? When do the priests make use of this power? What do you call the part of the Mass at which the priest changes bread and wine into the body and blood of Christ? Why is that part of the Mass so called? What words do the priests say over the bread and wine at the Consecration in the Mass? What is done by these words? Through whose power is this change made? When the priest says over the bread, "This is My body", the bread is changed into the body of Christ. Why do His blood, soul and Divinity also become present there? How is Christ present under the appearances of bread? How is Christ present under the appearances of wine? What do you call the Sacrament which contains the body and blood, soul, and Divinity of our Lord Jesus Christ under the appearances of bread and wine? How was Christ present in Limbo before the Resurrection? How was Christ present in the Holy Sepulchre? What became of the Divinity of Christ after His death? Did not the Divinity of Christ, by remaining with the body of Christ after His death, keep the body of Christ alive? How was Christ present when nailed to the Cross? How was Christ present among the doctors? How was Christ present in the manger of Bethlehem? How is Christ present at the right hand of God the Father? How is Christ present in the Holy Eucharist? Has Christ the natural use of his human senses in the Holy Eucharist? Of what is the bread, used in the Holy Eucharist, made? Why do we use unleavened bread for the Holy Eucharist? What wine is used for the Holy Eucharist? What is the outward sign of the Holy Eucharist? What does the outward sign of the Holy Eucharist signify? Generally speaking, what is the special grace of the Holy Eucharist? Why is it plain from the words of St. Paul on the institution of the Holy Eucharist that the consecrated bread contains the body, and the consecrated wine the blood of Christ?

LESSON TWENTY-SECOND

ON THE HOLY EUCHARIST.

Part Second—The Holy Eucharist in Tradition.

Belief in the Real Presence of our Lord in the Holy Eucharist is expressed in the following sources of Tradition:

1. In the writing of the early Fathers of the Church and of the later day theologians.
2. In the decrees of Church Synods and Councils.
3. In the liturgies of the Christian Churches both in the Orient and in the Occident. All of these expressly assert or manifestly suppose the real presence of Christ in the Eucharist.
4. In Christian sculptures and paintings.
5. In the Acts of the Martyrs. Thus young St. Tarcisius rather let the heathens put him to death than hand them the Holy Eucharist, in accordance with St. Damasus.

With few exceptions, Tradition shows uninterrupted and universal belief among the various Christian bodies in the Real Presence of Christ in the Holy Eucharist.

The first notable exception was that of Berengarius of Tours, who died in 1088. He denied the Real Presence and Transubstantiation. Fifteen councils in Italy and France condemned his error. He repaired the scandal he had given by a sincere retraction made in the presence of Pope Gregory VII, at a Synod held in Rome, in 1079.

The belief in the Holy Eucharist was next attacked by the leaders of the "Reformation" in the Sixteenth Century with the exception of Luther.

To counteract the teachings of these men, the Council of Trent, in its thirteenth session, stated the Catholic doctrine in the following terms:

If any one denies that the Sacrament of the Holy Eucharist contains truly, really and substantially the body and blood, soul and divinity of our Lord Jesus Christ, and consequently Jesus Christ whole and entire, saying that He is there only as a sign or in a figure, or by His power, let him be anathema, (Can. 1). If any one says that in the most Holy Sacrament of the Eucharist the substance of the bread and of the wine remains together with the body and blood of our Lord Jesus Christ,[1] denying that admirable and singular conversion of the

1 As Luther contended.

whole substance of the bread into his body, and of the whole substance of the wine into His blood, which leaves of the bread and the wine only the appearance, a change which the Catholic Church has very conveniently called Transubstantiation, let him be anathema. (Can. 2).

If any one denies that in the venerable Sacrament of the Eucharist, Christ is whole and entire under each species and under every part of each species, when these parts are separated, let him be anathema. "Under each species" in the above Canon means "under the (Can. 3) species, or form, or appearance of bread and under the form, or appearance of wine.

As stated above Luther did not deny the Real Presence of Christ in the Holy Eucharist. It is worth knowing how he expressed himself on this subject. In his letter to the Christians at Strasburg, Luther wrote as follows: "If Karlstadt or anyone else had been able to show that in the Sacrament there is nothing but bread and wine, I should have considered it a great service. On that account I have suffered great troubles. I have been wrestling and writhing to get out of it, because I saw that in that way I should have been able to give Popery the greatest blow. But I am captive, I cannot get over it, the text is too powerful: no words can change its meaning."

Leibnitz, undoubtedly the foremost German thinker of the Eighteenth Century, himself a Protestant, in his "System of Theology" wrote as follows about the belief in the Holy Eucharist: "Every existing Church in the entire world, with the exception of the Reformed Churches, and those which have sunk lower than the Reformers in innovation, admit the Real Presence of Christ's body. Certain writers of eminence (the authors of the 'Perpetuite de la Foi') have demonstrated with such overwhelming evidence, that we must either admit this to be proven or abandon all hope that anything shall ever be proved regarding the opinions of distant nations."

Bishop Samuel Parker, Protestant bishop of Oxford, in 1678, in "Reasons for Abrogating the (Transubstantiation) Test imposed upon all Members of Parliament" wrote as follows: "It is evident to all men that are but ordinarily conversant in ecclesiastical learning, that the ancient Fathers, from age to age, asserted the Real and Substantial Presence in very high and expressive terms."

Having been told that Christian Tradition teaches belief in the Holy Eucharist from the days of Christ to the present day, you will read with interest a few quotations taken from the earliest Christian writers, showing what they held on this subject

We shall first quote from one of the oldest documents of Christian antiquity, namely "Teaching of the Twelve Apostles." This document was probably composed in the first century. It contains a summary of the teachings of Christ as preached to the gentiles by the Apostles. In Chapter IX, after stating that and how we should give thanks when partaking of the Eucharistic bread and of the Eucharistic chalice, it concludes by saying: "Let no one eat or drink of your Eucharist, but those who are baptized in the name of the Lord; for the Lord said about this; 'Give not that which is holy to the dogs'" (Matt. VII., 6).

In Chapter IX., the Teaching of the Twelve Apostles tells Christians how they should give thanks after they have received Holy Communion. Among other things it says: "Thou, Almighty Lord, hast created all things for the sake of Thy name, and Thou hast given food and drink to men to enjoy, that they might give Thee thanks: but on us Thou

hast bestowed spiritual food and drink and eternal life through Thy servant Jesus Christ. If one is holy, let him approach; if one is not, let him do penance. Amen."

In Chapter XIV, it says: "On the Lord's day, coming together, break the bread and give thanks, after you have confessed your crimes, that your sacrifice may be clean. Let no one who has a misunderstanding with his friend come to you, until they are reconciled, lest your sacrifice be defiled."

The "Teaching of the Twelve Apostles" speaks, and so do other early Christian writers, guardedly, because of the "Discipline of the Secret" which prevailed in the earliest ages of the Church, by which the knowledge of more intimate mysteries of the Christian religion was carefully kept from the heathens and even from those who were taking their first instructions in the Christian faith. But though the Teaching of the Twelve Apostles speaks guardedly, you can see where it speaks of Holy Communion, of Confession and reconciliation before Communion, of thanksgiving after Holy Communion, of Sunday Communion, etc., just as we do nineteen hundred years later. Is that not wonderful?

In the Second Century St. Justin, who died as a martyr about 167, describes the celebration of the Holy Eucharist and declares it to be not common bread, but the body and blood of Christ. (Apol. I., 66).

St. Ireneus, Bishop of Lyons, France, who suffered martyrdom between 193 and 211, in his book "Against Heretics" wrote that the Eucharistic bread "is the body of the Lord, and the chalice His blood." (Book IV., Ch. 18, N. 4-5).

Father Clement, a priest of Alexandria, Egypt, and headmaster of the Catechism school of that City, in his book called "Paedagogus" written about the year 190, and meant as a training in the new Christian life for the reader who had already turned away from heathenism, stated that in Holy Comunion we really eat the flesh of the Lord and drink His blood, and thus we hide the Savior in our breast. (Lib. I., c. 6).

Origen, successor of Clement at Alexandria, in his thirty-second book of the Gospel of St. John, 16, wrote: "When you receive the body of the Lord, you hold it with much care and respect lest anything fall to the ground and any part of this sacred gift be lost. You believe yourself guilty, and rightly so, if throught your fault any part falls on the ground.

St. Athanasius, 295-373, Bishop of Alexandria, the steadfast champion of the true faith, when as yet only a deacon, accompanied his bishop, Alexander, to the Council of Nice where he confounded the Arians, who claimed that Christ is not God. The Arians hated and persecuted Athanasius, for this throughout life. He was exiled five times, and five times recalled to his see. In his instructions to the newly baptized he says that when the words of the Consecration have been pronounced, "The bread becomes the body, and the wine becomes the blood of our Lord Jesus Christ."

St. Gregory, Bishop of Nyssa, who died about 394, says: "I believe with a firm faith that this bread when it has been sanctified by the word of God, is changed into the body of the Word (Son) of God.

Theodore, Bishop of Mopsuestia, in Silicia, 350-428, in his advanced Catechism wrote as follows: "Christ did not say: 'This is the symbol of My body and this is the symbol of My blood;' but He said: 'This is My body and this is My Blood.'" (37 P. G. XLV. 96).

St. Cyril, Bishop of Jerusalem, in his twenty-second Catechism lesson, addressed to the neophites, (newly baptized), after recalling the story of the Last Supper as given by St. Paul, adds: "Since therefore Christ Himself has spoken, and since He has said: This is my body, who can still doubt? And since He Himself has affirmed it and said: This is My blood, how can anyone still hesitate and say that it is not His blood?"

St. Cyril brings up the fact of the change of water into wine at the marriage feast of Cana. Just as we believe that Christ changed water into wine, so too should we believe that He changed wine into His blood. "Thus," he adds, "we should be fully persuaded that the gifts which we receive are the body and blood of Christ. For the body is given to you under the figure of bread, and the blood under the figure of wine, so that receiving the body and blood of Christ, you become one body and one blood with Him. We become Christ-bearers by the distribution of the body and blood of Christ in our members.

Then, as if he had not sufficiently insisted on the Real Presence, he goes on to say: "After these instructions, be fully convinced that what seems to be bread is not bread, but the body of Christ, though it be bread to the taste; and that what seems to be wine is not wine, but the blood of Christ, despite the testimony of taste (n. ix) . . . Judge not the

To understand this picture, bear in mind that the early Christians, among whom the Greek language was well known, expressed their belief in Jesus Christ by the five words, "Jesus Christ, God's Son, Savior." Now, the Greek words corresponding to the words just quoted, began with five letters, which, if joined together, spelled the word "fish" (i ch t u s) Therefore, when Christians, in presence of heathens, wished to speak of Christ, they could simply mention the word "fish." When they wished to recall Christ by a picture all they had to do was to draw the picture of a fish. So, the fish was a representation of Christ. Now, bearing this in mind, look at the picture. You see a fish swiming near the surface of the water, carrying on his back a basket containing bread, and a red substance, meant for wine. This picture is found in the crypt of Lucina in the Catacomb of St. Callistus, Rome. This picture is believed to date back to the first decades of the second century. It thus shows that like ourselves in this twentieth century, the Christians of the second century believed that Jesus Christ is present in the Holy Eucharist under the appearances of bread and wine. God alone could implant faith in such deep mysteries in the minds of men, and maintain them unchanged during so many centuries.

reality by taste, but by faith, and believe without wavering that you have been vouchsafed the gift of the body and blood of Christ." (n. vi).

St. John Chrysostom, (golden-mouthed, so-called because of his golden eloquence) Patriarch of Constantinople, from 397-407, in his twenty-fourth homily on the first Epistle of St. Paul to the Corinthians, says that the body of Christ in the Holy Eucharist is the same body that was crucified, and the blood of Christ in the Holy Eucharist is the same blood which flowed from his side on the Cross.

St. Ambrose, Bishop of Milan, Italy, from 374-397, in Chapter VIII on De Mysteriis, an instruction to neophytes, quotes the Manna as a figure of the Holy Eucharist, as we did above. He then affirms that by the Consecration, the bread and wine are changed into the body and blood of Christ. In Chapter IX, he adds that the body of Christ, which is present in the Holy Eucharist, is the same body which was born of the Virgin Mary, crucified and buried; and this body is produced miraculously in the Eucharist, just as it was found miraculously in Mary.

St. Augustine, Bishop of Hippo, Africa, from 396-430, the most illustrious of the Fathers of the Church, writing of Ps. XCVIII., 5, says: "Christ took His flesh from the flesh of Mary. Christ lived here below in the same flesh; and He has given us this flesh to eat for our salvation." In explaining Ps. XXXIII., 1, he wrote that at the Last Supper Christ bore Himself in His hands, when He said over the bread, "This is My body."

These few quotations should suffice to show that the early Christians believed as we do about the Holy Eucharist. To conclude this proof from Tradition, let us study the meaning of the picture herewith given.

This Sacrament is called the Holy Eucharist. The word Eucharist is taken from the Greek and means "thanksgiving." It is so called, 1. because in instituting it our Lord "gave thanks" (Luke XXII., 17); 2. by it in the Mass we fitly thank God for all the graces bestowed on the world.

It is also called the Blessed Sacrament, because it contains the Author of all blessings.

In other languages it is known as the Sacrament of the Altar, because it comes into being on our altars and is kept there for the adoration of the faithful.

HONOR DUE TO THE BLESSED SACRAMENT.

As stated above, the Holy Eucharist contains the body, blood, soul, and divinity of our Lord Jesus Christ, contains Jesus Christ Himself, the Son of God made man, true God and true man. Therefore, we owe the Holy Eucharist or the Blessed Sacrament, the same honor the Blessed Virgin, the Apostles and Disciples paid Him on earth; the same honor the Angels and Saints pay Him in Heaven, namely, Divine honor, or honor by which we recognize Him to be God, or adoration.

This is the reason why we bend the knee to the Blessed Sacrament present in the Tabernacle; why, when coming to our place in the church, we always kneel in adoration at least for a short time; why we pay visits to the Blessed Sacrament in

our churches as we would if God were visibly present; why we pray to the Blessed Sacrament as we do to God; why we keep a light burning before the altar of the Blessed Sacrament day and night, day after day, year in year out; why we erect magnificent churches, marble altars to the Blessed Sacrament as to God Himself.

This is the reason why the paten for the consecrated Host and the chalice for the Precious Blood must be made of precious metal, at least of silver; this is the reason why we tip our hats, make a bow, or say a short prayer when we pass before the church.

It is because of the real presence of Christ in the Blessed Sacrament that in Catholic countries they have solemn open air processions in which the Blessed Sacrament is carried aloft in an open monstrance, through the streets of village and city, decorated with banners and bunting, cut flowers and trees, potted plants, triumphal arches, amidst the joyous ringing of church bells, the singing of hymns, the playing of brass bands, the public recitation of prayers in the presence of uniformed civic and military authorities and detachments of the various branches of the army.

Christ, the God-man, is present in the Blessed Sacrament. This is the reason why in Belgium, as in other Catholic countries worthy of the name, a detachment of infantry or cavalry will halt, face about, and present arms when it meets a priest in cassock and surplice who openly brings the Blessed Sacrament to the sick.

Give all honor to Jesus Christ veiled under the appearances of bread and wine during life, that you may not vainly regret not to have sufficiently honored Him when you will appear before Him to be judged.

Sion, lift thy voice and sing.
Praise thy Savior and thy King.
Praise with hymns thy Shepherd true.
Dare thy most to praise Him well;
For He doth all praise excel,
None can ever reach His due.
(Lauda Sion)

REAL PRESENCE.

"Mike", said a non-Catholic to an Irishman, "do you believe that at the Last Supper Christ changed the bread and wine into His body and blood?" "I do," answered Mike. "I do not," replied the non-Catholic. "The consecrated bread was not the body of Christ, but merely a symbol, a figure of His body." "Well," said Mike, "Christ said it was His body; you say it was not. I am a Christian, I side with Christ."

WE BELIEVE IT ON THE AUTHORITY OF CHRIST

In the Real Presence of our Lord in the Blessed Sacrament there are two points which we cannot understand: 1. How the body of Christ can be present in the Holy Eucharist under the appearances which are not its own, namely, the appearances of bread and wine; and, 2. How one and the same body of Christ can be at the same time in Heaven and on earth, and on earth not in one place only, but in every place where the Blessed Sacrament is kept.

An illustration from nature may throw some light on the first point. As the body and blood of our Lord are present in the Holy Eucharist under the appearances which are not its own, so is water present under appearances which are not its own, when it takes the form of ice or steam.

How the body of Christ can remain in Heaven and at the same time be on earth, and on earth be in every place where the Blessed Sacrament is kept, may be illustrated by the sound, for instance, of the human voice or of a musical instrument which originates in a room in St. Paul, and which by being broadcasted by radio, is heard, practically at the same moment in millions of rooms all the way from St. Paul to Portland, Maine, Boston, New York, Washington, St. Augustine, New Orleans, San Antonio, Santa Fe, Los Angeles, San Francisco, Portland, Oregon, Seattle, and Helena, Butte, Anaconda, Missoula, Deer Lodge, Kalispell, Bozeman, Montana. More than this, that same sound is in billions and trillions of places in the air. A few years ago we would have thought that this was impossible. We know now it is a fact; although we cannot explain it. We may be able to explain it as science progresses.

In a similar manner, we know that the body of our Lord is present in Heaven, and at the same time in every place on earth where the Holy Eucharist is kept. We cannot explain now **how** this is. We may understand it when we come to Heaven. Meanwhile we believe it firmly because God has revealed it through His Son Jesus Christ, and because Holy Mother Church, who is authorized to teach us in His name, proposes it to our belief. Recall what was said about this under questions 30 and 31.

Name two sources of Tradition in which belief in the real Presence of our Lord in the Holy Eucharist is expressed. Name a writer living before the Reformation who denied the Real Presence and Transubstantiation. How did he repair the scandal given? Why did the Council of Trent state the Catholic doctrine on the Holy Eucharist? Did Luther deny the Real Presence? According to Leibnitz, what churches believed in the Real Presence of Christ's Body in the Holy Eucharist? What did Bishop Samuel Parker, the Protestant bishop of Oxford, say about the ancient Fathers with regard to the Holy Eucharist? Why did early Christian writers speak guardedly about the Holy Eucharist? Name one

ancient Father who expressed his faith in the Holy Eucharist? Why did the early Christians represent Christ by the picture of a fish? Why did the early Christians represent Christ by the picture of a fish carrying on his back a basket with bread and wine? Why is the Sacrament of the Body and Blood of Christ called the Holy Eucharist? Why is it called the Blessed Sacrament? Why is it called the Sacrament of the Altar? Name two points in the belief of the Real Presence which we cannot understand. Indicate briefly one illustration throwing some light on the first point. Indicate briefly an illustration throwing light on the second point. Why do we believe in the Holy Eucharist though we cannot fully understand it? In what fragment of the consecrated host is Christ present when the host is broken? Briefly indicate a comparison to make this clearer.

Christ is present in the consecrated host. If the host is broken, He is present in every fragment of it. A comparison will make this clearer. When you stand before a looking-glass, you see your picture in the looking-glass, once. If you hit the looking-glass with a hammer, you break it into a number of smaller looking-glasses. If, next, you stand before the broken mirror, you will see your picture as many times as ther are little mirrors.

MADE AND UNMADE OFFICERS BY HIS WORD ONLY.

On the evening of the battle of Austerlitz, Napoleon, at the zenith of his power, sat in his imperial tent. An officer of the army, who had been guilty of a dishonorable act, was brought before him. With indignation the Emperor said to him: "You are an officer, I am ashamed of you, you are degraded." Next moment, they brought in a private soldier, all tattered and wounded, begrimed with the dust of the field, and they informed Napoleon of this man's wonderful feats of heroism. The Emperor, looking with pride on the ragged man said: "You are a credit to France; you are an officer." Mark well the words!

By saying to the officer, "You are degraded", Napoleon unmade him an officer. By saying to the private soldier, "You are an officer", Napoleon made him an officer. So, Napoleon made and unmade officers by his word only.

In like manner, at the Last Supper, by His word spoken over the bread, Our Lord unmade it bread, or made that it was no longer bread. Again, by His word only, Our Lord made or changed that bread into His body. Thus, by saying over the bread, "This is My body", Our Lord at once made the bread cease to be bread, and made it become His body, or changed it into His body.

When Napoleon had made the private soldier an officer, the man had neither shoulderstraps, nor spurs, nor any other of the appearances of an officer. In other words, he continued to look

as a private soldier, although he was no longer a private soldier, but an officer. In like manner, when at the Last Supper, Christ changed the bread into His Body, it had not the shape, or the color, or any other of the appearances of His body. It continued to look and taste as bread, although it was no longer bread, but His body.

OUR LORD APPEARS IN THE BLESSED SACRAMENT

Our Lord is truly in the Eucharist, none of you doubts it, dear friends, but He is there in a manner invisible to the eyes of the body. Nevertheless, He has sometimes been pleased to show Himself in a sensible manner; here is one instance of it, which took place in France not quite two hundred years ago. It was in the village of the Ulmes-de-Saint-Florant, in the department of Maine-et-Loire. It was on the Saturday within the Octave of Corpus Christi, the 2nd of June in the year 1666. The whole population being assembled in the church for the Benediction of the Blessed Sacrament, at the very moment when the priest entoned the **Verbum caro, panem verum,** there appeared in place of the host a real human figure. His hair was almost black, and falling on his shoulders; his face appeared brilliant, and in his mien shone a superhuman majesty; he was clothed in white and his hands were crossed. The priest, who was the first to perceive it, invited his parishioners aloud to come and assure themselves of the fact, saying: "If any one here is incredulous, let him approach." People did approach, and enjoyed the spectacle for full a quarter of an hour, when a little cloud, covering the figure, concealed it from human eyes; the cloud itself soon disappeared, and the host was seen in its former state. This astounding fact soon reached the ears of Mgr. Henri Arnaud, who was then Bishop of Angers; he went immediately to the place, heard the witnesses, and found, by the strictest inquiry, that the fact was unquestionably true, which induced him to attest to the whole Church the truth of this miracle.—Catholic Anecdotes.

GOD'S SENTRY.

In 1847, a soldier of Paris went to Orleans with his regiment. From the arrival of this new regiment, the pastor of the cathedral had remarked with surprise a soldier who, from one in the afternoon till three, remained standing motionless, straight as a pillar, in the middle of the church before the grating of the sanctuary. The good priest was very anxious to know what this might mean. One day a captain came to visit the cathedral with his lady, who was very pious. The priest brought him into the sacristy, told him what was

going on and added: "Wait a moment, it is almost the time, and I am sure you shall see this singular soldier." True enough, when the hour struck, the soldier arrived, said a short prayer and took his post. The captain looked and exclaimed: "Why, it is my confidential soldier! an excellent soldier and a fine fellow!" He was called to the sacristy. "And what are you doing here?" said his officer to him. "Captain, I am keeping two hours' sentry for Christ in the Blessed Sacrament. There are sentries everywhere. In Paris, there are four for the President; here, my general has two, my colonel one. For the prefect a sentry, for the bishop a sentry, and so on. When I came here, I said to myself: 'The good God is something more than all these people, and, there is no sentry for Him. So I keep sentry for Him when I am at liberty, and I assure you the time is not long, for I love Him as you do yourself, captain!' "—Catholic Anecdotes, Mrs. J. Sadlier.

LESSON TWENTY-THIRD

ON THE ENDS FOR WHICH THE HOLY EUCHARIST WAS INSTITUTED.

Part First—Necessary Dispositions for Holy Communion.

251-253 Q. We learned in the preceding lesson that at the Last Supper our Lord instituted the Holy Eucharist in which He is present with His body, blood, soul, and divinity under the appearances of bread and wine. Knowing that the time had come for Him to return to His Heavenly Father, our Lord chose this means, at the same time to remain with us, because His "delights are to be with the children of men."[1]

But our Lord was not satisfied wtih remaining present with us in the Holy Eucharist. Loving us tenderly, He wished to come closer to us, to unite us to Himself. As you learned under questions 68 and 69, at the time of the Incarnation, our Lord took upon Himself our human nature. Thereby He became united to mankind in general, as a brother. He became united to the blessed Virgin Mary as a son is to his mother.

1. In Holy Communion He comes to us with His body, blood, soul, and divinity, **becoming most intimately united to each one of us. The receiving of the body and blood of Christ in the Holy Eucharist is called Communion,** to indicate the intimate union between Christ and the person who receives Him.

Christ not only becomes united to us in the Holy Eucharist, but, think of it, He, the Son of God made man, sitting at the right hand of God the Father Almighty, **nourishes our souls with His divine life.** This is the sacramental grace of the Holy Eucharist.

2. What more does Holy Communion do for us? **It increases the life of our soul,** not its natural life, but its spiritual life, which is called **sanctifying grace,** as you were taught under questions 53-56. As was explained to you under these questions, sanctifying grace makes our souls holy and pleasing to God, makes us adopted children of God, and heirs to the Kingdom of Heaven. An increase of sanctifying grace in our soul, therefore, makes our soul holier still, more heavenly, more God-like. An increase of sanctifying grace in the soul makes our soul more pleasing to God, more beautiful in His

1 Prov. VIII., 1

eyes. The soul in the state of sanctifying grace must be beautiful indeed to be pleasing to God, whose eyes feast incessantly on the shining splendors of Heaven. Now, Holy Communion by increasing sanctifying grace in our soul increases that unspeakable beauty of the soul.

Do not say: "We do not see that beauty of the soul." That is not a proof that is not there. We do not see the stars in daytime; yet, we know that they shine in their customary places. God sees them day and night, "and with cheerfulness they shine forth to Him that made them" (Baruch, III., 35). God, in like manner, sees the beauty of the soul in the state of sanctifying grace, and is pleased with it. We see the stars when the day is gone, and the night has come. In a similar way, we shall see the beauty of our soul when the day of life is spent, and the rest of eternity has come; we shall see it, and be delighted with it, and our joy no man shall take from us.

An increase of sanctifying grace gives us a higher rank among the adopted children of God, and a right to a higher throne, more glory and happiness in Heaven.

By increasing sanctifying grace, Holy Communion also **increases all virtues in our soul,** namely, (a) the divine or theological virtues of Faith, Hope, Charity; (b) the moral virtues, that is, the cardinal virtues of Prudence, Justice, Fortitude and Temperance, and the other virtues which spring from them; (c) also the gifts of the Holy Ghost.

3. By nourishing our souls with His divine life and increasing sanctifying grace in our souls, our Lord in Holy Communion **lessens our leaning or inclination to evil, or evil inclinations:** (a) by subjecting them to sound reaon. For instance, if one is inclined to lie, Holy Communion lessens that evil inclination in him by making him realize that speech was given to man to make his thoughts known, not to hide them; to give information to his neighbor, not to deceive him. Holy Communion lessens our evil inclinations: (b) by inciting in us good motions. Thus if one is inclined to lie, Holy Communion will foster in him a desire to be truthful. Holy Communion lessens our evil inclinations: (c) by bestowing upon the soul joy and pleasure in good things. Thus, if one is inclined to be untruthful, Holy Communion will make him love speaking the truth.

4. Speaking of Holy Communion our Lord said: "This is the bread which cometh down from Heaven; that if any man eat of it, he may not die . . . if any man eat of this bread, he shall live forever."[1] These words of Christ teach that **Holy Communion is a pledge of everlasting life.** As in Holy Communion we become really united to God hidden under the appearances of bread and wine; so in Heaven, which is the

1 John VI., 50-52.

POPE PIUS X GIVING HOLY COMMUNION TO LITTLE CHILDREN.

continuation, the blossoming out, of the life of grace on earth, we shall be united to God and see Him face to face, Holy Communion giving us an additional or special title thereto. It is fitting that those who become united with God in Holy Communion on earth should thereby acquire a special title to be united with Him forever in Heaven.

5. Speaking of Holy Communion our Lord said: "He that eateth My flesh and drinketh My blood hath life everlasting: and I will raise him up in the last day."[1] These words of our Lord show that **Holy Communion will fit our bodies for a glorious resurrection.** It is but proper that our bodies which receive the incorruptible flesh of Christ in Holy Communion should by Holy Communion acquire a special title to resurrection to incorruptible life.

6. Finally, Christ instituted the Holy Eucharist to continue the Sacrifice of the Cross in His Church, as will be explained in the twenty-fourth lesson. To sum up: **Why did Christ institute the Holy Eucharist? Christ instituted the Holy Eucharist:—1. To unite us to Himself and to nourish our soul with His divine life. 2. To increase sanctifying grace and all virtues in our soul. 3. To lessen our evil inclinations. 4. To be a pledge of everlasting life. 5. To fit our bodies for a glorious resurrection. 6. To continue the sacrifice of the Cross in His Church.** (251 Q.)

How are we united to Jesus Christ in the Holy Eucharist? We are united to Jesus Christ in the Holy Eucharist by means of Holy Communion. (252 Q.)

What is Holy Communion? Holy Communion is the receiving of the body and blood of Christ. (253 Q.)

251-253 Q. When the time had come for our Lord to return to His Heavenly Father, what means did He choose that He might both return to His Father and remain with us? When did our Lord become united to mankind in general as a brother? How did Christ become united to the Blessed Virgin Mary? Where does our Lord become united to each one of us? What do you call the receiving of the body and blood of Christ in the Holy Eucharist? Why is it so called? With what does our Lord nourish our soul in Holy Communion? What does Holy Communion increase in our soul? Name six things which an increase of sanctifying grace does for our soul? Indicate briefly three ways in which Holy Communion lessens our evil inclinations. Why is Holy Communion a pledge of life everlasting? Why does Holy Communion give us a special title to resurrection to incorruptible life? What does the Holy Eucharist continue in the Church?

We must now see what dispositions are required to receive Holy Communion worthily. From questions 142, 143, 144, you know that the Holy Eucharist is a Sacrament of the

1 John VI., 50, 52, 55.

living, and, that **to receive it worthily one must already be living the life of grace, and that one who receives it in mortal sin commits a sacrilege.** Freedom from mortal sin, or the state of sanctifying grace, is the first disposition required to receive Holy Communion worthily. As you see, this disposition is required by the nature of the Sacrament, and regards the soul. It is always required.

One who is in the state of mortal sin and wishes to receive Holy Communion should first go to Confession to obtain forgiveness of his mortal sin. Canon 856 of the new Canon Law states this explicitely: "No one who is conscious of a mortal sin, no matter how much he may think he has perfect contrition for his sin, is allowed to receive Holy Communion without having previously gone to Confession. In case of urgent necessity, and when no suitable confessor is at hand, such a one must make an act of perfect contrition before receiving Holy Communion." This case might occur where, on the last day of the Easter time, the only priest present is one who has not been authorized to hear Confessions, or where there would be no priest present and where a deacon who has been authorized, gives Holy Communion. A child who on First Communion Day would remember a mortal sin committed since his last confession, when the only priest present is already at the altar saying the First Communion Mass, might also say an act of perfect contrition and receive Holy Communion to avoid giving scandal or starting disagreeable talk.

He who receives Holy Communion in mortal sin receives the body and blood of Christ, but is in no way benefited by it, receives no grace through such a Communion, just as a dead man is not benefited by food or drink; on the contrary, he who receives Communion in the state of mortal sin **commits a sacrilege. a great sacrilege.** He may be likened to Judas who betrayed His Master with a kiss and delivered Him into the hands of his enemies. He who receives our Lord in Holy Communion, like Judas, pretends to be the friend of Christ, to receive Him into a heart burning with love, whilst in reality he is His enemy, and receives Christ into a heart where the devil, His arch-enemy, rules and reigns.

Christ said of Judas: "Woe to that man, by whom the Son of man shall be betrayed: It were better for him, if that man had not been born." [1] If so, what must be the guilt of him who receives Holy Communion unworthily?

St. Paul in his inspired writings says: "Therefore, whosoever shall eat this bread or drink the chalice of the Lord unworthily, shall be guilty of the body and of the blood

1 Matt. XXVI., 24

of the Lord."[1] We know from history what frightful punishment came upon Jerusalem, whose inhabitants, in the Crucifixion of Christ, rendered themselves guilty of the body and of the blood of the Lord. Her enemies came, cast a trench about her, hemmed her in on every side, and beat her flat to the ground, and her children who were in her, and left in her no stone upon a stone. (See Luke XIX., 29-44).

You know what punishment came upon the Jews who at the trial of Christ cried out: "His blood be upon us and upon our children." After nineteen hundred years, they are still scattered as exiles among the nations of the earth without a home, without temple or altar. What must be the guilt of him who receives Holy Communion unworthily?

St Paul says: "He that eateth and drinketh (Holy Communion) unworthily, eateth and drinketh judgment (eternal damnation) to himself."[2]

So to receive Holy Communion one must be in the state of sanctifying grace. Another disposition is required to receive Holy Communion, namely, **to be fasting from midnight.**

As you notice, this disposition regards he body, while the former disposition concerns the soul.

The law requiring that we be fasting from midnight when receiving Holy Communion, was not made by Christ, since He gave Holy Communion to the Apostles at the Last Supper after they had partaken of the Paschal Lamb and the usual supper. In imitation of this, the first Christians received Holy Communion at their agapes (love feasts) held in the evening, after partaking of other food. However, the law prescribing fasting before Holy Communion is very ancient. Already Tertullian, who was born about the year 160, speaks of the custom of receiving Holy Communion before any other food. St. Augustine, Bishop of Hippo, who died in 430, wrote: "According to universal custom Holy Communion is received only by those who are fasting. For centuries a strict and universal law has required that we be fasting from midnight when we receive Holy Communion."

The law of the Church prescribing fasting before Holy Communion was made: 1. To make the faithful realize that Holy Communion, which must be our first food of the day, immeasurably excels all other food or drink; 2. To prevent abuses, which might easily occur if the faithful were allowed to receive Holy Communion when not fasting.

What is meant here by fasting? By fasting is meant not

1 1 Cor. XI., 27.
2 1 Cor. XI., 29.

eating or drinking, that is, abstaining from eating or drinking, or **abstaining from everything which is taken as food or drink.**

On the way to Church to receive Holy Communion, James swallows a small brass button, Mary a glass bead, and Andrew a bone chip. May they receive Holy Communion? Yes, because brass buttons, glass beads, and bone chips are not digestible, therefore **neither food nor drink.**

On Communion morning, Mary swallows some meat which had remained between her teeth from her supper of the previous evening. May she receive Holy Communion? Yes, because the meat was taken, chewed, and eaten before midnight. John puts a cherry in his mouth, and suddenly remembering that he is to go to Holy Communion, he takes it out. May he go to Holy Communion? Yes, because, as it did not pass into the stomach, **he did not take it as food.**

Arvilla rinses her mouth in the morning and spits out the water. A few drops may have remained in her mouth and been swallowed unbeknown to her. May she receive Holy Communion? Yes, because **she did not swallow it** intentionally **as drink, but** unintentionally mixed up with the saliva, or **as saliva.** The same might be said if inadvertently one swallowed a few drops of rain or a few flakes of snow.

Norman, running to Church with his mouth open, on a beautiful summer morning, swallows a fly. May he receive? Yes, because **he swallowed it not as food or drink, but by way of respiration, as air.**

Harold bleeds from the gums and swallows the blood. May he receive? Yes, because it was not taken from the outside, and therefore, the taking of **it would not be considered as drinking.** James' finger bleeds, he puts it in his mouth and swallows the blood. May he go to Holy Communion that morning? No, because, as the blood comes from the outside, **this would be considered as drinking.**

May one gargle his throat before going to Holy Communion? Yes, provided he spit out the liquid with which he gargles.

So, to sum up, in order to break the fast required before going to Holy Communion three conditions are required:

1. What is taken must **be food or drink.**

2. It must be **taken from outside** of the mouth and pass into the stomach.

3. It must be taken as **food or drink.**

In other words, fasting here means **abstaining from everything which is taken as food or drink.**

The fasting before Holy Communion must be from midnight. This means 12 o'clock at night or midnight by the sun. Almost everywhere there is a difference between the two. In Montana, this is due to the fact that Western Union or clock-time is the same from Mandan, North Dakota, to Paradise, Montana, while the sun-time is later, the farther one goes west. Thus, when it is midnight by the Western Union or clock-time at Mandan, North Dakota, it is midnight by the Western Union or clock-time also in Bozeman, in Helena, in Butte, in Anaconda, and in Missoula; but is not midnight by the sun, or the middle of the night, or half way between sunset and sunrise in Bozeman until 12:24 o'clock, in Helena until 12:28 o'clock, in Butte until 12:30 o'clock, in Anaconda until 12:31 o'clock, in Missoula until 12:36 o'clock.

This explanation is given because many of our men working in the mines or smelters or on the railroads, work until midnight by the clock. Knowing that it is lawful to follow the sun-time, they may eat when they arrive home until 12:24 at Bozeman, 12:28 o'clock, at Helena, 12:30 o'clock, at Butte, 12:31 o'clock, at Anaconda, 12:36 o'clock, at Missoula, without breaking their fast, and go to Holy Communion that morning.

In places where the daylight-saving time is adopted, one may follow either the daylight-saving time or the standard time.

When clocks or watches indicate a different time, one may follow any of them if he does not know which one is right and if the one he follows is not usually wrong.

If in the morning one remembers that he took a drink during the night without knowing at what time he did it, he may receive Holy Communion, because his right to receive Holy Communion holds good until it can be proved that he has lost that right. As he does not know at what time he drank, he cannot prove he lost his right to receive, and may receive.

The Church, which enacted this fasting law makes some exceptions to it. She has the power to do it, as anyone who makes a law can make exceptions to it.

The first exception is for the sick who are in danger of death. **Anyone in danger of death is allowed to receive Holy Communion when not fasting,** says the Catechism. Danger of death here means danger of death from sickness, wound, or accident. A soldier who is in good health, and has broken his fast, would not be allowed to receive Holy Communion before "going over the top" because he is not in danger of death from sickness, wound or accident. If he were wounded, then he would be allowed to receive.

Holy Communion given to the sick who are in danger of death is often called **Viaticum. Viaticum** is a Latin word which means provisions for a journey. In this case, it means provisions for the journey from life to eternity. Is it not extremely kind on the part of our Lord to become thus our food and companion on the journey to eternity?

To sum up what precedes: **What is necessary to make a good Communion? To make a good Communion it is necessary to be in the state of sanctifying grace and to be fasting from midnight.** (254 Q.)

Does he who receives Communion in mortal sin receive the body and blood of Christ? He who receives Communion in mortal sin receives the body and blood of Christ, but does not receive His grace, and he commits a great sacrilege. (255 Q.)

What is the fast necessary for Holy Communion? The fast necessary for Holy Communion is the abstaining from midnight from everything that is taken as food or drink. (257 Q.)

Is any one ever allowed to receive Holy Communion when not fasting? Any one in danger of death is allowed to receive Holy Communion when not fasting. (258 Q.)

254, 255, 257, 258 Q. Why must one be in the state of grace to receive Holy Communion? May one who is in the state of mortal sin, say an act of contrition, receive Holy Communion? Indicate an exception to this rule. Does one who receives Holy Communion in mortal sin receive the body and blood of Christ? Does he receive grace in such a communion? What sin does one commit by receiving Holy Communion in mortal sin? To whom may he be likened? Of what is he guilty who receives Holy Communion unworthily? Name a city whose inhabitants rendered themselves guilty of the body and blood of Christ? What punishment came upon that city? What does St. Paul say of him who eateth and drinketh Holy Communion unworthily? From what time must a person be fasting to receive Holy Communion? Show that this law was not made by Christ. Name one ancient writer who speaks of the custom of receiving Holy Communion before any other food. Why does the Church prescribe fasting before Holy Communion? Give one reason. What is meant by the fast required before Holy Communion? What conditions are required to break the fast before Holy Communion. What does midnight mean? Up to what o'clock may a person eat and drink in Butte, Montana, without breaking his Communion fast? Why? If in the morning James remembers that during the night he took a drink without knowing at what time he did it, may he receive Holy Communion? Why? Has the Church the right to make exceptions to this law of fasting before Holy Communion? In what cases may a person in danger of death receive Holy Communion when not fasting from midnight? What is the Viaticum? What does the word viaticum mean?

A second reason which excuses from fasting when receiving Holy Communion, is the necessity of preventing irreverence towards the Blessed Sacrament, as might happen in case of

fire, or earthquake, or invasion by barbarians, heretics or infidels. (Can. 858, par.1).

A third exception is made in favor of the sick not in probable danger of death, who have been in bed for a month and who have no certain hope of speedy recovery. They may, if the Confessor prudently advises, receive the Holy Eucharist once or twice a week, even though they have taken medicine or something by the way of drink. (Can. 858, Par. 2). Thus, a sick person who could receive five times a week whilst fasting, could also be allowed to receive once or twice a week when not fasting, and hence daily or about daily.

Drink here means water, broth, tea, coffee, milk, chocolate and the like, even though it be mixed with something solid, as for instance wheat-meal, or ground toast, provided the liquid form remain. The Church has made this exception to her strict law of fasting to foster frequent Communion in time of sekness, when Communion is most helpful.

What about fasting when one receives Holy Communion at midnight Mass on Christmas night? It is becoming that the faithful should not eat or drink for some time before receiving Holy Communion. We may here recall that when Pope Leo, XIII, on February 16, 1885, gave the "Lapurden Church" permission to say midnight Mass, he granted it on condition that the celebrant of the Mass should abstain from food or drink for four hours before Mass. This shows the mind of the Church in the matter, and might guide us on occasions like the midnight Christmas Mass. However, that there is no obligation to abstain from food or drink before midnight on such occasions.

Suppose you are hopelessly caught in a church on fire and the fire is swiftly spreading in the direction of the Blessed Sacrament in the tabernacle, would you be allowed to consume the Blessed Sacrament? If so, why? What sick persons not in probable danger of death may receive Holy Communion when not fasting? What may they take before Holy Communion? How many times a week may they receive under those conditions? What about fasting when one receives Holy Communion at midnight Mass?

LESSON TWENTY-THIRD

ON THE ENDS FOR WHICH THE HOLY EUCHARIST WAS INSTITUTED.

Part Second—Perfect Dispositions for Holy Communion.

Time for Holy Communion.

256, 261 Q. In what precedes we have learned what is necessary to make a good Communion. But in Holy Communion, as in other things, there is good, better, and best.

To make a better Comunion, it is not enough to be free from mortal sin, but we should also be willing to forego the pleasure we feel in doing things which are venial sins, and to resolve not to do them again; in other words we should also be free from all affection for venial sin. To be sure, Christ will give less of His graces in Holy Communion to the person who has such an affection. A little story will make this plainer.

Uncle Thomas was a very rich man and had two nephews. He went to visit them with the intention of making them a substantial gift. Both nephews loved their uncle. Willie, the older nephew, tried to please him in every way. Jack, on the contrary, did not always mind him, sometimes did little things that displeased him and made him angry for a moment. Which of the two nephews received the greater gift from Uncle Thomas? Willie, of course.

So, we can make a good Communion when we are free from mortal sin; **we shall make a better Communion when we are free from mortal sin and, besides, free from all affection to venial sin.**

But, we can go one grade higher still, and **make the best Communion possible by making proper preparation before Communion and fervent thanksgiving after Communion.**

In our preparation before Holy Communion, we should say to our Lord that we believe that in Holy Communion we will receive His body, blood, soul and divinity, under the appearances of bread, that we will receive Him who lay in the manger at Bethlehem, fled to Egypt, lived at Nazareth, preached throughout the Holy Land, performed many miracles, suffered a bloody sweat, a cruel scourging, was crowned with thorns and crucified, who died and who rose from the dead, ascended into Heaven, and now sitteth at the right hand of God the Father Almighty. We should tell our Lord we believe this because He so taught us, and because His Church so teaches us

in His name. We should ask our Lord to strengthen and enliven our faith. Such a prayer is called **an act of lively faith.**

When preparing to receive Holy Communion, we should also tell our Lord that we hope to obtain from Him in Holy Communion, all the favors, graces, and blessings, which we need for body and soul, for ourselves and our friends. We may tell our Lord that we hope for this and firmly hope it because He said: "Come to Me all you that labor, and are burdened, and I will refresh you."[1] We call such a prayer **an act of firm hope.**

We should also tell our Lord that we love Him above all things because He is all good, all wise, almighty, all just, all holy, all merciful, and worthy of all our love because He created us to make us share in His happiness, made us His adopted children and heirs to the kingdom of Heaven, became man out of love for us, suffered and died to redeem us, ascended into Heaven to prepare a place for us, and intercede for us with His Father in Heaven, and especially because He comes to us in Holy Communion to nourish our soul with His divine life. Such a prayer is **an act of fervent love.**

Should you not be able to remember these prayers, say something similar, or recite in your prayerbook the "Prayers before Holy Communion."

By saying such prayers you imitate the one who decorates his home for the coming of a friend; you decorate your soul for the coming of Christ with spiritual bouquets made up of acts of lively faith, or firm hope, of ardent love.

When you receive Holy Communion at Mass, recite if possible these prayers before Mass as the priest does, and during Mass say the prayers of Mass as they are said at the altar by the priest.

In Holy Communion our Lord comes to us with His body, blood, soul, and divinity, under the appearances of bread. He remains present with us bodily until the appearances of bread are dissolved by the action of the stomach. During that time, our Lord is truly our guest, and we should act as His hosts and entertain Him. We should entertain Him:

1. **By adoring Him,** that is by recognizing that He is (a) God the Eternal, the Infinite, the All wise, the All holy, the All just, etc.; (b) the Creator and Ruler of Heaven and earth and all things; (c) our own Creator, Redeemer, and Judge.

1 Matt. XI., 28.

2. **By thanking Him** for coming to nourish our soul with His Divine life.

3. **By asking Him for the blessings we need for body** and soul, for ourselves, our parents, brothers and sisters, relatives, friends, for our priests, and teachers, and so on.

If you receive Holy Communion at Mass, when you come back to your place, finish the prayers of Mass, and when Mass is over, if you can spare the time at all, **spend some time in adoring our Lord, in thanking Him for the graces you have received and in asking Him for the blessings you need,** as indicated above.

If you receive the Holy Eucharist in this manner, rest assured that you will **receive most plentifully the graces of Holy Communion.**

Is it enough to be free from mortal sin to receive plentifully the graces of Holy Communion? To receive plentifully the graces of Holy Communion it is not enough to be free from mortal sin, but we should be free from all affection to venial sin and should make acts of lively faith, of firm hope, and ardent love. (256 Q.)

What should we do after Holy Communion? After Holy Communion we should spend some time in adoring our Lord, in thanking Him for the grace we have received, and in asking Him for the blessings we need. (261 Q.)

256, 261 Q. What is necessary to make a better Communion? How can we make the best communion possible? Under what heading will you find such acts in your prayerbook? How can you adorn your soul with spiritual bouquets for the coming of Christ? Which is the best time to recite the Prayers before Holy Communion, when you recevie during Mass? What prayers should you recite during Mass? How long does our Lord remain our guest in Holy Communion? Name three ways of entertaining our Lord after Holy Communion? What is adoring our Lord? What prayers should you say when you return to your place after receiving at Mass? What prayers should you say after Mass?

259, 260 Q. After learning in the preceding questions **how** we should receive Holy Communion, we shall see in the next two questions **when** we should receive Holy Communion.

We are bound to receive Holy Communion, and that under pain of mortal sin, during the Easter time. In accordance with the general law of the Church, the Easter time extends from Palm Sunday, or the last Sunday before Easter, until Low Sunday, or the first Sunday after Easter. However, the general law of the Church authorizes the bishops to make the time longer, if they deem it necessary. On account of the scarcity of priests, and the large size of parishes in many parts of the United States, the Easter time in this country is **the time**

between the first Sunday of Lent and Trininty Sunday. The first Sunday of Lent is the sixth Sunday before Easter; Trinity Sunday is the eighth Sunday after Easter.

The faithful are advised to receive their Easter Communion in their own parish church, and, if they have received it in another church, they should take care to notify their pastor of the fact. (Can. 59, Par. 3.)

The precept of Easter Communion obliges even after the close of the Easter time, and should, therefore, if not fulfilled during the Easter time, be complied with as soon thereafter, as possible. (Can. 859, Par. 4.) Therefore, one who has not made his Easter duty during the Easter time may not wait to receive Holy Communion until next Easter.

The precept of receiving Holy Communion is not complied with by a sacrilegious Communion. (Can. 861).

We are obliged to receive Holy Communion under pain of mortal sin also **when we are in danger of death,** "from whatever cause the danger may arise," in accordance with the new Canon Law. Thus, a person condemned to death must receive Holy Communion.

The Holy Viaticum should not be too long deferred, (Can. 865.) Relatives, neighbors, and friends of the sick, should inform the pastor of the patient, at an early time. The reason for this is clear. The better the disposition of the one who receives the Holy Eucharist, the more plentifully he will receive the graces of Holy Communion.

So we are bound to receive Holy Communion, under pain of mortal sin, during the Easter time and when in danger of death. But **it is well to receive Holy Communion often,** even daily, or at least whenever we assist at Mass.

Why is it well to receive Holy Communion often? Because nothing is a greater aid to a holy life than often to receive Jesus Christ who is the Author of all grace, and the Source of all good.

259, 260 Q. What is the Eastertime in accordance with the general law of the Church? What is the Eastertime in this country? What Sunday before Easter is the first Sunday of Lent? What Sunday after Easter is Trinity Sunday? Under pain of what sin are we bound to receive Holy Communion during the Eastertime? In what church are the faithful advised to receive their Easter Communion? What should they do who receive their Easter Communion in another church? Bernard is taken ill on Trinity Sunday morning and cannot make his Easter duty. The next day he is well again. Is he still bound to receive his Easter Communion? C. makes a sacrilegious Communion on Easter Sunday. What is he bound to do? Name another occasion on which we are bound to receive Holy Communion under pain of

mortal sin. When should the Holy Viaticum be received? Why? Is it well to receive Holy Communion often, even daily? When at least should we receive Holy Communion? Why is it well to receive Holy Communion often?

During the nineteenth century and in the beginning of the twentieth century, there were frequent discussions among the theologians as to how often the faithful should be allowed and invited to receive Holy Communion, and as to what dispositions were required for frequent and daily Communion. There was a great difference of opinion in the matter, not a little bitterness was excited, and the consciences of the faithful were upset as the result of it all. Under these circumstances a number of bishops asked Pope Pitus X of saintly memory to make a declaration on the subject. In compliance with these requests, Pope Pius X in a Decree of December 30, 1905, laid down the following rules on the subject:

"Frequent and daily Communion . . . should be open to all the faithful, of whatever rank and condition of life; so that no one who is in the state of grace, and who approaches the holy table with a right and devout intention, can be lawfully hindered therefrom." A right intention consists in this: that he who approaches the Holy Table should do so, not out of routine, or vainglory, or human respect, but for the purpose of pleasing God, or being more closely united with Him by charity, and of seeking this Divine remedy for his weaknesses and defects." Rule 3 declares that "it is sufficient that they (the daily communicants) be free from mortal sin, with the purpose of never sinning in future", and Rule 4 enjoins that "care is to be taken that Holy Communion be preceded by serious preparation and followed by a suitable thanksgiving, according to each one's strength, circumstances, and duties."

Who asked Pope Pius X. to make a declaration on frequent and daily Communion? Why? To whom should frequent and daily Communion be open? What dispositions are required for frequent and daily Communion? In what does a right intention consist? Should one who has but little time for the thanksgiving after Communion stay away from Communion on that account?

COMMUNION UNDER ONE KIND.

As taught under question 241, our Lord at the Last Supper, gave Himself to His disciples under the appearances of both bread and wine. It may be stated as a general fact that down to the twelfth century,in the West as well as in the East, public Communion in the churches was ordinarily received under both kinds. This, however, was not necessary to receive the full benefit of Holy Communion, because:

1. Jesus Christ is whole and entire both under the form of bread and under the form of wine, as we learned under question 243.

2. Christ promised the same graces to the reception of Holy Communion under one form as to the reception of Holy Communion under both forms, as is evident from the following words of Christ: "This is the **bread** which cometh down from Heaven that if any man **eat** of **it, he may not die.**" [1] If any man **eat** of this **bread, he shall live forever.**" [2] "He that **eateth** this **bread shall live forever.**" [3]

3. Christ nowhere commanded the faithful to receive Holy Communion under both kinds. Do not think that Christ commanded the faithful to receive Holy Communion under both kinds at the Last Supper when He said, "Drink ye all of this." Christ spoke these words to the Apostles, the first priests of His Church, and priests must receive Holy Communion also under the form of wine only when they say mass.

The Church discontinued the practice of giving Holy Communion to the faithful under the form of wine because of the following reasons:

1. The difficulty of reserving the Precious Blood for Holy Communion outside of Mass, the danger of its freezing in winter, its evaporating in summer, its spilling in putting it in and taking it out of the tabernacle.

2. The danger of spilling the Precious Blood, in giving it to the faithful.

3. The inconvenience and delay in administering Holy Communion to large numbers under the form of wine.

4. The aversion of many to drinking from a common chalice on hygienic and other grounds.

5. The practical impossibility of providing a separate chalice for each communicant when large numbers receive.

6. The difficulty of securing large quantities of wine especially in countries where the vine cannot be grown.

The priests continue to receive Holy Communion under both kinds when they say Mass:

1. Because at the Last Supper Christ commanded the priests of the Church to do this when they offer the Sacrifice of the Mass.

2. Because without the Communion under the form of wine, the Sacrifice of the Mass would not be complete.

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1 John VI., 50.
2 John VI., 52.
3 John VI., 59.

The priests themselves receive Holy Communion under the form of bread only, except at the Mass which they celebrate. Thus, on Holy Thursday, when but one Mass is celebrated in a church, the celebrant of the Mass alone receives Holy Communion under the form of bread and under the form of wine; the other priests receive Holy Communion under the form of bread only.

Up to what time did the faithful receive Holy Communion under both appearances? Give one reason showing that this was not necessary to receive the full benefit of Holy Communion. Indicate two reasons why the Church discontinued this practice. Indicate one reason why the priest when saying Mass continues to receive under both forms. Under what form do the priests receive Holy Communion when they do not say Mass.

AN INCIDENT OF TOUCHING DEVOTION BY NOBLEMEN TO THE BLESSED SACRAMENT.

(By N. C. W. C. News Service.)

The "Journal du Canton de Ciney" (Belgium), gives the following touching account of an incident which recently occurred in that vicinity:

An old woman who resided several miles from the church, and who was nearing death, sent for the priest to bring her the last Sacraments.

As the priest, bearing the Viaticum, and accompained by the altar boy with his bell, started on his road which passed through a stretch of woods, he prayed fervently that God might give strength and comfort to the old woman who was waiting for him.

Suddenly, at a sharp turn of the road, an automobile driven at high speed emerged from the fog. It passed the priest. Then, with a grinding of brakes it stopped, and two men, evidently belonging to the fashionable world, got out and kneeling in the mud with bared heads, began to pray with edifying fervor.

The good priest, his heart filled with emotion at this touching sight, passed by the kneeling twain, one of whom arose and approached him with the greatest respect, said:

"Reverend Father, I beg you to do us the great honor to enter our car with our Blessed Lord, and we will carry you to the top of the hill."

The priest was so touched by this respect for the Blessed Sacrament that he decided to enter the limousine and hasten his arrival at the bedside of the dying woman.

Then was seen this unusual and touching sight: A priest in surplice, standing in the middle of the automobile, holding over his heart the Sacred Species. By his side stood the little altar boy, ringing his hand bell, and the two men, kneeling

between the seats, with folded hands, praying aloud and adoring the Blessed Sacrament which they had the unexpected honor to bear.

The chauffeur, with bared head, set his engine in low gear, and the car silently climbed the hill.

After a few minutes, the cross-roads were reached. The car stopped. Before descending, the priest desired to learn the names of the two strangers. One of them introduced himself as the Count de Merode, Grand Marshal of the Court of Belgium, and his companion was introduced as the Duke d'Arenberg, Aide de Camp of His Majesty, two of the oldest and most famous names of the old Belgium nobility.

A LESSON FROM THE CENSER.

One Saturday afternoon Father Luke took his altar boys to the sacristy, telling them that he was going to give them an object lesson. He showed them three censers, each one containing a piece of charcoal. In the first censer, the charcoal was without a spark of fire; in the second censer, the charcoal had some fire; in the third censer, the charcoal was aglow over the entire surface.

After calling the attention of the altar boys to the condition of the three pieces of charcoal, Father Luke put a spoonful of the best incense on the charcoal that had no fire. The boys noticing that not a particle of smoke of incense arose from the censer, looked with surprise at each other and at Father Luke, wondering what this might mean. Here James, the youngest of the boys, spoke up and said: "Why, Father, you wasted your good incense on that dead coal." "I did," replied Father Luke, "and you will soon know why."

Next, Father Luke sprinkled a spoonful of incense on the charcoal which had some fire. As soon as the incense came in contact with the fire, it burned and rose in fragrant smoke to the ceiling of the sacristy. "Father," said Jerry, "you get results from your incense this time." "I did," replied the Father, "but I did not get the full benefit of the incense. Look, here and there you see grains of incense which were not burned."

Then Father Luke spread a spoonful of incense on the charcoal which was afire over the entire surface. At once a cloud of smoke arose from the censer and kept rising until every grain of incense was burnt up and the sacristy was filled with the perfume of the incense. Here Bernard remarked that the Father had obtained the full benefit of every grain of incense. "I did," replied Father Luke, "and this is what it all means. The incense sprinkled on these three pieces

of charcoal shows the effects of Holy Communion on three classes of persons. When I put the incense on the dead charcoal, there was no reaction, no result, and as James remarked, the incense was wasted. That is what happens when a person in the state of mortal sin receives Holy Communion. Holy Communion is utterly wasted on such a soul, and a horrible sacrilege is committed! My dearest boys, I would rather see any one of you die to-day than learn that he would ever be guilty of the crime of making a sacrilegious Communion!"

"The incense put on the charcoal which had some fire, represents Holy Communion when received by a person who is in the state of grace. The soul of such a person is at once benefited by Holy Communion. However, the full benefit of Holy Communion is received only by the person who is free from mortal sin, free from all affection to venial sin, and who sets his soul aglow before Holy Communion by making acts of lively faith, of firm hope, of ardent love, and who after Holy Communion spends some time in adoring our Lord, in thanking Him for the graces received and asking Him for the blessings he needs."

THE SOUL IN THE STATE OF GRACE.

St. Catherine of Siena was permitted by God to see the beauty of a soul in the state of grace. It was so beautiful that she could not look upon it; the brightness of that soul dazzled her. The blessed Raymond, her confessor, asked her to describe to him, as far as she was able, the beauty of the soul she had seen. St. Catherine thought of the sweet light of the morning, and of the beautiful colors of the rainbow, but that soul was far more beautiful. She remembered the dazzling beams of the noon day sun, but the light which beamed from that soul was far more brighter. She thought of the pure whiteness of the lily and of the fresh snow, but that is only an earthly whiteness. The soul she had seen was bright with the whiteness of heaven, such as there is not to be found on earth. "My father," she answered, "I can not find anything in this world that can give you the smallest idea of what I have seen. Oh! if you could but see the beauty of a soul in the state of grace, you would sacrifice your life a thousand times to save a lost soul. I asked the angel, who was with me, what had made that soul so beautiful, and he answered me, 'It is the image and likeness of God in that soul, and the divine grace which made it so beautiful.'"

LESSON TWENTY-FOURTH

ON THE SACRIFICE OF THE MASS.

Part First—On the Nature of the Mass.

262 Q. Under question 250, we learned that the priests exercise the power of changing bread and wine into the body and blood of Christ through the words of consecration in the Mass. So: **Where and when are the bread and wine changed into the body and blood of Christ? The bread and wine are changed into the body and blood of Christ at the Consecration in the Mass.** (262 Q.)

262 Q. When do the priests exercise the power of changing bread and wine into the body and blood of Christ?

264 Q. Man has at all times and in all places **believed** in the existence of God, the Maker and Master of all things, man's own Creator, the Giver of all good gifts, the Law-giver who commands what is right and forbids what is wrong.

Man has at all times and in all places **acknowledged** the existence of this Supreme Being by offering sacrifices to Him.

Plutarch, the ancient Greek historian and moralist, though a heathen, bore testimony to this fact: "If you travel over the earth, you may find cities without walls or literature or laws or fixed habitations or coin. But no one has ever seen or ever shall see a city without temples or gods., a city that uses no prayers, that offers no sacrifices to obtain blessings and avert evils.

In accordance with these statements we read in the Bible about Cain and Abel, sons of our first parents: "And it came to pass after many days, that Cain offered, of the fruits of the earth, gifts to the Lord. Abel also offered of the firstlings of his flock and of their fat: and the Lord had respect to Abel, and to his offerings."[1]

What did they offer? Fruits and beasts. **To whom did they offer them? To God alone.** How did they offer these visible gifts? They burned them, that is, **they destroyed them by fire, they consumed them.** They wished to express by this that they kept back nothing of these gifts for themselves, that they desired to offer them wholly to God, from Whom all good things come, and to Whom all things belong. Thus, they offered these gifts chiefly **to acknowledge that God is the Creator**

1 Gen. IV., 4, 5.

and Lord of all things, to proclaim their dependence on God, in other words, to adore Him. They, no doubt, offered them also for the purpose of thanking God for benefits already received, and of imploring new blessings from Him.

Again, we read that, about a thousand years later, after the flood: "Noe went out of the ark, he and his sons, his wife and the wives of his sons with him. And Noe built an altar unto the Lord: and taking of all the cattle and fowls that were clean, offered holocausts (whole burnt offerings) upon the altar. And the Lord smelled a sweet savor and said: "I will no more curse the earth for the sake of man."[1]

Noe offered these gifts as a sacrifice of thanksgiving for having been preserved from death in the waters of the flood. Here we must notice that under the Unwritten Law, the head of the family acted as priest in offering up sacrifices to God.

So, from the offerings of Cain, Abel, Noe, we learn that a sacrifice meant **the offering of an object by a priest to God alone, and the consuming of it to acknowledge that He is the Creator and Lord of all things.** So: **What is a sacrifice? A sacrifice is the offering of an object by a priest to God alone, and the consuming of it to acknowledge that He is the Creator and Lord of all things.** (264 Q.)

264 Q. When and where has man believed in the existence of God? How has man acknowledge the existence of God? Name an ancient writer who stated that no one has ever seen a city that offered no sacrifices to obtain blessings and avert evils. What did Cain offer? What did Abel offer? To whom did Cain and Abel offer these gifts? How did they offer them? Why did they offer them to God? What is a holocaust? What did Noe build after he came out of the Ark? What did he offer to God? Why did Noe make this offering? Quote words of God showing that He was pleased with the offering of Noe. Under the Unwritten Law, who acted as priest in offering up sacrifcies to God? What is a sacrifice?

263 Q. Some fourteen hundred years after the sacrifice offered by Noe, under the Written Law, God Himself instructed Moses as to the sacrifices that were to be offered, as to the priests who were to offer them, as to the manner of offering them and the times at which they were to be offered.

Some of these sacrifices were bloody, others unbloody. The bloody sacrifices consisted of sheep, goats and oxen; the unbloody sacrifices consisted of flour, fruits, oil, and wine. When the offering was wholly consumed on the altar, it was called a holocaust, or whole burnt offering. In a holocaust nothing was reserved for the use of man: all went up Heavenward in smoke, for the honor and glory of God; holocausts

1 Gen. VIII., 18, 20, 21.

were called sacrifices **of adoration.** In other sacrifices only the fat, the most delicate part, was burned; the rest was eaten. Such sacrifices were **offerings for sin** (to atone for sin) or peace offerings. The peace offerings were offered either in **thanksgiving** for a blessing received, or **to ask** for graces and blessings.

So, under the law of Moses, by the command of God, sacrifices were offered by the priest to God for four different ends or intentions corresponding to the four different duties of man towards God, namely, the duties of adoring Him, of thanking Him for favors received, of satisfying for sin, of asking for blessings.

These sacrifices of the Old Testament foreshadowed the world-redeeming Sacrifice of Jesus Christ.

The bloody sacrifices foreshadowed the bloody sacrifice of Christ on the Cross, in which Jesus Christ offered His body and blood to God: 1. To honor and glorify Him; 2. To thank Him for all the graces bestowed on the whole world; 3. To satisfy God's justice for the sins of men; 4. To obtain all graces and blessings.

The unbloody sacrifices of the Old Testament foreshadowed the Sacrifice of the **Mass, which is** the unbloody renewal of the bloody sacrifice of the Cross, in which the body and blood of Christ were offered to God. So, the Mass is **the unbloody sacrifice of the body and blood of Christ. What is the Mass? The Mass is the unbloody sacrifice of the body and blood of Christ.** (263 Q.)

263 Q. On what did God give instructions to Moses with regard to the sacrifices to be offered? Name the two kinds of sacrifices under the Written Law of Moses. What was offered in the bloody sacrifices? What was offered in the unbloody sacrifices? Why were the holocausts called sacrifices of adoration? What was burnt in the other bloody sacrifices? For what ends or intentions were sacrifices offered by the command of God under the Law of Moses? What did the sacrifices of the Old Testament foreshadow? What did the bloody sacrifices of the Old Testament foreshadow? What did the unbloody sacrifices of the Old Testament foreshadow? Of what is the Mass the unbloody renewal? For what purpose did Christ offer His body and blood to God?

265-267 Q. 1. **In the Mass, the thing offered, or the offering, is the same as in the sacrifice of the Cross, namely, the body and blood of Christ.**

2. In the Mass, the person who offers the sacrifice, or **the priest, is the same** as in the sacrifice of the Cross, namely, Christ Our Blessed Lord. As you know, on the Cross Christ offered His body and blood. In the Mass it is also Christ who does the offering. He is the priest who offers the sacri-

fice. The priest whom we see at the altar is but the tool in the hands of Christ, just as the pen with which you write is but the tool in your hands. When you write a letter, you would not say that the pen wrote the letter, but that you wrote it with the pen. So, likewise when Mass is said, you should not think that the priest says the Mass, but that Christ offers the Mass through the hands of the priest. To realize

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CONSECRATION OF THE MASS.

better that the priest at Mass is but the tool of Christ, that he speaks and acts but in the name of Christ, bear in mind that, at the Consecration of the Mass, when the bread and wine are changed into the body and blood of Christ, the priest does not say over the bread and wine: "This is the body of Christ," and "This is the blood of Christ," but "This is My body," and "This is My blood."

3. The ends for which the sacrifice of the Mass is offered are the very same as those of the Sacrifice of the Cross, namely:

1. **To honor and glorify God;** 2. **To thank Him for all the graces bestowed on the whole world;** 3. **To satisfy God's justice for the sins of men;** 4. **To obtain all graces and blessings.**

The facts given under 1, 2, and 3 show that the Mass is the same sacrifice as that of the Cross. So: **Is the Mass the same sacrifice as that of the Cross? The Mass is the same sacrifice as that of the Cross.** (265 Q.)

How is the Mass the same sacrifice as that of the Cross? The Mass is the same sacrifice as that of the Cross because the offering and the priest are the same—Christ our Blessed Lord; and the ends for which the sacrifice of the Mass is offered are the same as those of the sacrifice of the Cross. (266 Q.)

What were the ends for which the Sacrifice of the Cross was offered? The ends for which the Sacrifice of the Cross was offered were: 1. To honor and glorify God; 2. To thank Him for all the graces bestowed on the whole world; 3. To satisfy God's justice for the sins of men; 4. To obtain all graces and blessings. (267 Q.)

265-267 Q. What is offered in the Mass? What was offered in the sacrifice of the Cross? Who offered the sacrifice of the Cross? Who offers the sacrifice of the Mass? At the Mass, what is the priest in the hands of Christ? What words in the Mass show this? Are the ends for which the sacrifice of the Mass are offered the same as those of the sacrifice of the Cross? Is the Mass the same sacrifice as that of the Cross?

268 Q. Although Mass is the same sacrifice as that of the Cross, **there is a difference between the sacrifice of the Mass and that of the Cross.** This difference was indicated above by saying that the Mass is the unbloody renewal of the sacrifice of the Cross. So, the difference between the two is that the **Mass** is the **unbloody** sacrifice of the body and blood of Christ, while the **sacrifice of the Cross** is the **bloody** sacrifice of the body and blood of Christ.

We may explain this further by saying that **on the Cross Christ really shed His blood and was really slain; while in the Mass there is no real shedding of blood, no real slaying, no real death, because** since Christ rose from the dead glorious and **immortal, He can die no more.**

Christ can die no more, and does not die again in the Mass; nevertheless, **His death on the Cross is represented in the Mass.** It is **represented by the separate consecration of**

the bread and wine. The words of consecration pronounced over the bread, change the bread into the body of Christ; the words pronounced over the wine change the wine into the blood of Christ. By this separate consecration of the bread and wine, the body and blood of Christ are separated apparently, to the eye; though not really, as you learned under question 243. Nevertheless, this apparent separation of the body and blood of Christ in the Mass, represents His death on the Cross. Mass is a real sacrifice because it represents the death of Christ on the Cross.

By its own power, independent of the dispositions of the one who offers it, the Mass always applies the merits of the Sacrifice of the Cross to the souls of men, and is therefore an applicative sacrifice.

So: **Is there any difference between the sacrifice of the Cross and the sacrifice of the Mass? Yes; the manner in which the sacrifice is offered is different. On the Cross Christ really shed His blood and was really slain; in the Mass there is no real shedding of blood nor real death, because Christ can die no more; but the sacrifice of the Mass, through the separate consecration of the bread and wine, represents His death on the Cross.** (268 Q.)

268 Q. Is there a difference between the sacrifice of the Mass and that of the Cross? Briefly indicate this difference. Was Christ really slain on the Cross? Is Christ really slain in the Mass? Why does Christ not die in the Mass? Is the death of Christ represented at Mass? How is the death of Christ represented at Mass? In the Mass, what represents the death of Christ on the Cross? In the Mass, what causes the apparent separation of the body and blood of Christ? Why is the Mass a real sacrifice? What kind of a sacrifice is the Mass? Why?

269 Q. Had you, like St. John, been on Calvary when Christ offered up the Sacrifice of the Cross, no thought but about Christ's sufferings would have been in your mind; in other words, you would have assisted at the sacrifice **with great interior recollection**; sentiments of faith, hope, and love for Christ your Redeemer, that is, sentiments of **piety**, would have welled up from your innermost heart; you would have shown every **outward mark of respect** to offset the insults heaped on Him by His enemies; you would have prayed with the greatest **devotion**. Now, as Mass is the renewal of the sacrifice of the Cross, you should assist at Mass with the same sentiments of interior recollection, recalling vividly to your mind that you are assisting at the renewal of the Sacrifice of the Cross; you should attend with sentiments of piety, or sentiments of faith, hope, and love for Christ; these thoughts and sentiments will naturally manifest themselves in outward marks of respect and in prayers said with great devotion. So: **How should we assist at Mass? We should assist at Mass with**

great interior recollection and piety and with every outward mark of respect and devotion. (269 Q.)

269 Q. Name four dispositions with which you would have assisted at the sacrifice of the Cross, had you, like John or Mary Magdalen, been present.

270 Q. In the village of Oberammergau, Bavaria, every ten years, there is represented the world-renowned Passion Play. It shows forth the Passion of Christ from beginning to end. People go to see it from all parts of the world, and, no matter what their language may be, they follow the Play step bp step, in the original German or in a translation, watching it with the closest possible attention, from 8 a. m. to 12 m., and from 1 p. m. to 5 p. m.

Mass also represents the Passion of Christ; it more than represents it, it repeats it; in an unbloody manner, it is true, yet in a true and real way. When you attend Mass, attend it as people attend the Passion Play at Oberammergau. Have a book with all the prayers of the Mass, either in the original Latin or in English, or better still in both. Begin the prayers of Mass with the priest, keep up with him all the way, so that you may be reading at your place, in the pew, the prayers he is reciting at the altar. Offer the Mass to God with the priest. **Offer the Mass for the same purpose for which it is said.** Before Mass begins, think that you are going to assist at the unbloody renewal of the Sacrifice of the Cross. **When in the course of the Mass mention is made of the sufferings and death of Christ, think of them, meditate on them,** above all, whenever you assist at Mass, **receive Holy Communion.** If the priest who says Mass did not receive Holy Communion, the sacrifice of the Mass would not be complete. In like manner, when you assist at Mass without receiving Holy Communion, your assistance at the Mass is not complete. The early Christians received Holy Communion whenever they assisted at Mass. The Church invites us to receive Holy Communion whenever we attend Mass, and Jesus Christ most earnestly desires it.

The person who goes to Mass and does not follow the prayers of Mass as they are said at the Altar, might be likened to one who goes to a play and does not follow the play.

He who goes to Mass and does not go to Holy Communion is like the man who was invited to a dinner party. He went to the party, but when the time for dinner came, he remained in the parlor instead of going to the dining room and partaking of the dinner. So: **Which is the best manner of hearing Mass? The best manner of hearing Mass is to**

offer it to God with the priest for the same purpose for which it is said, to meditate on Christ's sufferings and death, and to go to Holy Communion. (270 Q.)

270 Q. Where and when does the world-renowned Passion Play take place? How do the people who assist at it, follow the Play? How should you attend Mass? What prayers should you say at Mass? With whom should you keep up saying the prayers at Mass? With whom should you offer the Mass to God? For what purpose should you offer the Mass? What should you do when, in the course of the Mass, mention is made of the sufferings and death of Christ? What should you receive during Mass? How often did the early Christians receive Holy Communion? Who invites you to do the same? Who desires that you should do the same? To whom do you liken the man who goes to Mass without following the Mass? To whom do you liken the man who goes to Mass without receiving Holy Communion?

Who partake of the fruit of the Mass? The general fruit of the Mass, in accordance with the words of the Canon of the Mass, is for all present, for the whole Church, the Pope, the Bishop of the Diocese, the faithful living and dead, and even for the salvation of the whole world.

The personal fruit of the Mass falls to the share of the one who says the Mass. The special fruit of the Mass goes to the particular living or deceased persons for whom the Mass is especially celebrated.

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DAILY ATTENDANCE AT MASS.

Two school friends met again after years of separation One was pale and thin, and carried in her arms a poor, puny child; in a word, everything in her appearance spoke of poverty. The other was neatly and suitably dressed, and her countenance wore a happy expression.

"How contented you look," her friend began; "as for myself, I succeed in nothing. Though I try to economize, I cannot make both ends meet. I am obliged to be always scolding, and I drive my husband from home. He spends in the evening what he earns during the day, our door is literally besieged by creditors, and we are really in want of everything."

Great was her surprise when she heard with how slender an income her friend caused peace and plenty to prevail in her abode.

"I wish I knew your secret," she said; "I cannot help envying your lot."

"Nothing could be simpler," was the reply; "if you really wish to learn it, you must come and see me very early to-morrow morning."

The unhappy mother kept the appointment. Her friend took her to Mass in a neighboring church, and did this for several successive days, without attempting to satisfy the curiosity of her companion in any other way.

The latter grew impatient, and at last she exclaimed that she was tired of this maneuver and wanted to learn her friend's secret, not to spend her own time in the church.

"Is it possible that you have not guessed it?" was the reply. "Do you not see that it is He to Whom I pray every morning, Who pours forth His blessings upon my humble household? That is my secret, I have no other."

LESSON TWENTY-FOURTH

ON THE SACRIFICE OF THE MASS.

Part Second—Excellence of the Mass, Principal Parts of the Mass.

EXCELLENCE OF THE MASS.

You were told about the sacrifices offered up by Cain and Abel, by Noe, by the priests of the Old Testament in accordance with the law of Moses. These sacrifices were good, they were the most solemn act of worship of God before the coming of Christ. But, compared to the Holy Sacrifice of the Mass they are as nothing; they are less than a grain of sand to the globe of the earth on which we live, less than a drop of water to the amazing vastness of the ocean.

The Sacrifice of the Mass is as far superior to the sacrifices of the Old Testament, as the body and blood of Christ surpass those of the animals which were offered under the Old Law, that is, immeasurably, infinitely.

From time to time, in the Associated Press dispatches appearing in the secular papers, or, better still in the N. C. W. C. dispatches of our Catholic papers, we read glowing descriptions of the gorgeous celebrations held in the Basilica of St. Peter at Rome on occasions of the canonization of saints, the creation of cardinals, and the like. In colorful splendor, in solemn grandeur, in majestic dignity, these papal celebrations surpass anything ever seen in the courts of emperors or kings. Yet, these imposing ceremonies apart from Holy Mass, are insignificant in the eyes of God, of the Angels and Saints, when compared with the Holy Sacrifice of the Mass, even though Mass be celebrated on the remotest shore, under a thatched roof, by a poor missionary priest, in presence of half-naked savages. Why? Because, even in papal ceremonies outside of Holy Mass, everything is human; while in Holy Mass everything is Divine: the person offered is Jesus Christ; the person who offers is Jesus Christ; the person to whom the offering is made is God, the Heavenly Father.

Meditate on this when you go to Mass, and you will attend it with great interior recollection and with every outward mark of respect and devotion.

Principal Parts of the Mass.

We must now tell you about the principal parts of the Mass.

Our Blessed Lord and Savior Jesus Christ celebrated the first Mass at the Last Supper. He celebrated Mass:

1. By taking bread, blessing and breaking it, and by taking the cup of wine and blessing it.

2. By saying over the bread: "Take ye and eat for this is My body," and by saying over the wine: "Drink ye all of this for this is My blood," and by thus changing the bread and wine into His own body and blood, thus immolating or sacrificing Himself.

3. By giving His body and blood to the Apostles as the nourishment of their souls.

Mass, as the Apostles celebrated it after Christ, as the priests of past ages celebrated it after them, and as priests celebrate it today, is based on the first Mass, celebrated by Christ at the Last Supper. **The three principal parts of the Mass are the Offertory, the Consecration, and the Communion.** These three parts correspond exactly with what Christ did at the Last Supper.

At the Offertory, the priest takes the bread and wine, and blesses them by offering them to God, and setting them apart for the sacrifice he is about to offer, as Christ took the bread and wine and blessed them.

At the Consecration, the priest says over the bread, "Take ye and eat for this is My body," and over the wine, "Drink ye all of this for this is My blood," and by saying this, he **changes the bread and wine into the body and blood of Christ,** as Christ did at the Last Supper.

At the Communion of the Mass, the priest receives the body and blood of Christ, and gives them to those present, as Christ, at the Last Supper, gave them to the Apostles present.

As insinuated above, the Apostles first celebrated Mass as Christ had done at the Last Supper. Under the inspiration of the Holy Ghost, little by litle, the Apostles and their successors in office, the Pope and the Bishops of the Church, added other prayers and observances to make the celebration of the Mass as worthy, as dignified, and as impressive, as possible. By adding these ceremonies the Church did not change the Mass originally instituted by Christ, but added a setting to it, as the jeweler adds a setting to a gem.

In addition to the three principal parts of the Mass mentioned above, namely, the Offertory, the Consecration, the Communion, we have the **Preparation for the Mass**, which comes before the Offertory, and the **Thanksgiving** for the graces gained through Mass, which comes after the Communion of the Mass. Thus in all there are five parts in the Mass: 1. The Preparation for Mass; 2. The Offertory; 3. The Consecration; 4. The Communion; 5. The Thanksgiving.

How far is the sacrifice of the Mass superior to the sacrifices of the Old Testament? Why is the Sacrifice of the Mass superior to the grandest papal ceremonies outside of Mass? Who celebrated the first Mass? Where? How did Christ celebrate the first Mass? On what is Mass as we celebrate it today, based? Which are the three principal parts of Mass? To what do these three parts correspond? What does the priest do at the Offertory of the Mass? What does the priest do at the Consecration? What does the priest do at the Communion? Why did the Church add other prayers and observances to the Mass? What did the Church do to the Mass by adding these ceremonies? What do you call the part of the Mass which precedes the Offertory? What do you call the part of the Mass which comes after the Communion? How many parts are there in the Mass? Name them.

EXPLANATION OF THE MASS.

The Preparation For Mass.

The Preparation, or what precedes the Offertory, in the early ages of the Church, was called the **Mass of the Catechumens** because the Catechumens were allowed to be present only at this part of the Mass. The sign for them to go was, "Ite, Missa est." (Go, this is the dismissal.) Thus, in the early ages, the "Ite, Missa est," was said immediately before the Offertory as well as at the end of Mass. Before the Offertory it was said for the dismissal of the Catechumens; at the end of Mass it meant the dismissal of the baptized members of the congregation.

The preparatory portion of the Mass consists of the confession at the foot of the altar (the incensation of the Blessed Sacrament or of the Cross and of the images or relics of Saints at Solemn High Mass.) the Introit, the Kyrie, the Gloria, the Collect, the Epistle, the Gospel, and the Creed.

St. Thomas says that the Preparation for Mass has a twofold object, namely, to inspire devotion, and to instruct the faithful. We stir up devotion: (a) By asking for the forgiveness of our sins. This we do in the prayers at the foot of the altar. (b) By praising God. This is done in the Introit. (c) By acknowledging our misery. This we do in the Kyrie, where we cry out to God for mercy. (d) By contemplating the glory to come. This we do in the Gloria in Excelsis. (e) Finally, by praying that, notwithstanding our unworthiness, we may be fit to celebrate or to assist at the Divine mysteries. This we do in the Collect.

The instruction given in the Preparation for Mass, comes to us from the Prophets and the Apostles, whose doctrine is contained in the Epistle, and from Christ Himself whose words we find in the Gospel. Then follows the Creed in which priests and people profess their faith in the doctrines of the Church, based on the Epistle and the Gospel.

What name was given to the Preparation in the early ages of the Church? Why was it so called? What was given as a sign to the Catechumens to go? What is the twofold object of the Preparation? How is devotion stirred up in the Preparation? How is instruction given in the Preparation?

THE OFFERTORY.

In the Offertory, two things are done:

1. The Offertory anthem is recited or sung to express the joy of the people who offer the sacrifice with the priest.

2. The priest prays that the oblation of the people may be made acceptable to God.

What is done in the Offertory?

THE CONSECRATION.

In the Consecration part of the Mass the people are first excited to devotion in the **Preface.** They are admonished to lift up their hearts to the Lord, and therefore when the Preface is ended the people devoutly praise Christ's Godhead, saying with the angels: "Holy, Holy, Holy," they praise His humanity, by saying with the children who acclaimed Christ on Palm Sunday: "Blessed is he that cometh in the name of the Lord."

In the next place the priest makes a **commemoration,** first of those for whom the sacrifice is offered, namely, the whole Church, the Pope and Bishop, and, in a special manner those who offer the Mass, or for whom the Mass is offered.

Secondly, he commemorates the saints, invoking their patronage for those mentioned above, when he says: "Communicating with, and honoring the memory, etc."

Thirdly, he concludes the petition when he says: "Wherefore that this oblation, etc.," in order that the oblation may be salutary to them for whom it is offered.

Then the priest comes to the Consecration itself. Here he prays first of all to ask that the bread and wine may be changed into the body and blood of Christ: "Which oblation do Thou, O God etc."

Secondly, he performs the Consecration using our Savior's words, when he says: "Who the day before, etc."

Thirdly, he makes excuses for his presumption in obeying Christ's command, saying: "Wherefore, calling to mind, etc."

Fourthly, he asks that the sacrifice accomplished may find favor with God, when he says: "Look down upon them with a propitious, etc."

Fifthly, he begs for the graces of this Sacrifice and Sacrament, first for the partakers, saying: "We humbly beseech thee, etc." then for the dead, who can no longer receive it, saying: "Be mindful also, O Lord, etc."; thirdly, for the priests themselves who offer, saying: "And to us sinners, etc."

To what are the people excited in the Preface? How do people praise Christ's Godhead at the end of the Preface? How do people praise Christ's humanity at the end of the Preface? Of whom does the priest first make a commemoration? Whom does the priest commemorate secondly? What does the priest ask of the Saints? When the priest comes to the Consecration, for what does he pray first? Whose words does the priest use in performing the Consecration? In what words does the priest ask that the sacrifice accomplished may find favor with God? For whom does the priest beg the graces of this sacrifice and Sacrament?

THE COMMUNION.

Then follows the Communion part of the Mass.

First of all, the people are prepared for Communion by the common prayer of the congregation, which is the Lord's prayer, in which we ask for our daily bread to be given us; and also by private prayer, which the priest puts up specially for the people, when he says: "Deliver us, we beseech Thee, O Lord, etc."

Secondly, the people are prepared by the Pax (peace) which is given with the words, "Lamb of God, etc.," because this is the Sacrament of unity and peace. But in Masses for the dead, in which the Sacrifice is offered not for present peace, but for the repose of the dead, the Pax is omitted.

Then follows the reception of the Sacrament, the priest receiving first, and afterwards giving it to the others.

By what common prayer are the people prepared for Communion? By what private prayer are the people prepared for Communion? By what else are the people prepared?

THE THANKSGIVING.

Finally, the whole celebration of Mass ends with the Thanksgiving, the people rejoicing for having received Communion (and this is the meaning of the singing of the Communion anthem); and the priest returning thanks by prayer, as Christ, at the close of the supper with His disciples, said a hymn. [1]

This is followed by the concluding formula of the Mass: "Ite, Missa est," or "Benedicamus Domino," (Let us bless the Lord,) or "Requiescant in pace," (May they rest in peace,) according to the character of the Mass celebrated. [2]

Why is the Pax (Peace) omitted in Masses for the dead? Give the words of the ordinary concluding formula of the Mass. What do they mean? Give the words of the concluding formula at Masses for the dead. What do they mean? When were the offering-prayer (Placeat tibi), the benediction, and the beginning of the Gospel of St. John finally and universally prescribed?

Until about the twelfth century the Holy Sacrifice of the Mass was concluded with one of these formulas. The offering-prayer (Placeat tibi, etc.), the benediction, and the beginning of the Gospel of St. John were later additions which gradually found acceptance, but which were not finally and universally prescribed until the sixteenth century.

The prayers after Mass recited by the priest kneeling on the lower step of the altar, are not a part of the Mass.

The Ecclesiastical Year is the annual representation of what the love of God the Father, the love of God the Son, and the love of God the Holy Ghost have done for the sanctification of our souls. It is divided into three periods: (a) The

1 Matt. XXVI., 30.
2 The preceding explanation of the parts of the Mass is based on "The Summa Theologica of St. Thomas Aquinas, III., p. 83, a. 4.

Christmastide, which shows the love of God the Father in sending us His only begotten Son; (b) The Eastertide, which commemorates the love of God the Son, who suffered, died and arose from the dead for us; (c) The Whitsuntide, which recalls the love of the Holy Ghost in His descent upon the Apostles. Each tide has a preparatory period, a great solemnity, and a subsequent observance, namely, Advent, Christmas, and the Sundays after the Epiphany for the Christmastide; Lent, Easter and the Sundays after Easter for the Eastertide; the Novena of Preparation in honor of the Holy Ghost, Pentecost, and the Sundays after Pentecost for the Whitesuntide.

What is the ecclesiastical year? Into how many periods is it divided? Name the three periods. What does the Christmastide show? What does the Eastertide commemorate? What does the Whitsuntide recall? Of what is each tide composed? Name the parts of the Christmastide. Name the parts of the Eastertide. Name the parts of the Pentecosttide.

LITURGICAL COLORS.

The use of colored vestments in religious services was prescribed by God Himself in the Old Testament. The Church, acting under the guidance of the Holy Ghost, prescribed five regular colors of vestments in the celebration of the Church functions, namely, white, red, green, violet, and black.

The white color is used for the joyful and glorious mysteries of our Lord, for the Feasts of the Blessed Virgin, and of the Angels and Saints who are not martyrs.

The red color is used at Masses in honor of the Holy Ghost, who descended upon the Apostles in the form of tongues of fire; also on the Feasts of the Holy Cross, and on those of the Apostles and Martyrs, who shed their blood for Christ.

Green is the color of hope. Green vestments are used on the Sundays after Epiphany, when Christ, the hope of man, appeared to the Gentiles; also on the Sundays after Pentecost, on which the Holy Ghost descended upon the Church with the promise of everlasting salvation. When you see the green vestments, think of the neverending spring awaiting the just in Heaven.

Violet is the color of Christian penance, and is used during Lent and Advent.

Black is the color of sorrow, darkness and death. It is used on Good Friday and at the Masses for the dead.

Colored vestments are used: 1. To arouse in us sentiments corresponding to the Feasts or times of the Ecclesiastical year; 2. To add variety and beauty to our services.

Who first prescribed the use of colored vestments in religious services? How many regular colors of vestments have we in our religious services? Name them. Who prescribed them? When is the white color used? When is the red color used? Of what is green the color? When are green vestments used? Of what is violet the color? When is violet used? Of what is black the color? When is black used? Why are colored vestments used?

USE OF THE LATIN LANGUAGE.

The Latin language is used in the Liturgical services of the Church, almost throughout the entire Catholic world. The Church adopted the Latin language for her services because in the apostolic age Latin was the official language of the Roman Empire which covered the civilized world.

In the fifth century, when Latin ceased to be a living tongue among the people, the Church retained it in her services, because:

1. It had become hallowed by use;
2. Latin having become a dead language, had acquired a fixed, unchangeable meaning, and was, therefore, fit to express matters pertaining to our unchangeable faith;
3. It was an evidence of unity of Catholic worship;
4. It was an evidence of our apostolic origin;
5. In her official services, the Church addresses God to whom all languages are equally intelligible.

Some say: "Why not use a language which people understand?" All the liturgical services of the Church have been translated into the vernacular, and every Catholic can and should follow the services of the Church in Latin or in a translation of the Latin into his own language.

Where is the Latin language used in our Liturgical services? Why did the Church adopt the Latin langugae for her services? Why did the Church retain the Latin language in her services when Latin ceased to be a living tongue among the people? Give two reasons. How should we follow the services of the Church?

THE ALTAR.

Generally speaking, an altar is an elevated structure for the offering of sacrifices. When Cain and Abel offered their sacrifices to God, they probably put their offerings on a mound of earth or stone.

When Noe offered his sacrifice after coming out of the ark, he "built an altar to the Lord." In like manner, Abraham, whenever he offered a sacrifice to God, "built an altar to the Lord."

Under the Law of Moses, the priests offered up sacrifices on altars built in accordance with the directions given by God to Moses.

At the Last Supper, Christ offered up the sacrifice of the Mass on the table of the Upper Room.

The priests offer up the Sacrifice of the Mass on an altar whose top has the shape of a table, to remind us of the table on which the first Mass was celebrated. The shape of an altar as a whole, is that of a tomb to remind us of the tombs of the martyrs on which Mass was celebrated in the Catacombs.

According to the present discipline of the Church, the altar must be of natural stone. There are two kinds of altars: movable, and immovable. An altar is called immovable or fixed when the table of the altar is a solid stone slab cemented to a stone foundation. Such altars are consecrated as a whole. Such are the altars at the Cathedral of St. Helena. A movable or a portable altar is a small stone slab which is consecrated and may be carried from place to place by the missionary priest, to say Mass on, or may be set in the wooden altar table of the ordinary churches.

In both movable and immovable altars there must be a tomb or sepulcher, containing relics of saints, closed with a stone. (Can. 1198.) The altar occupies an elevated place in the church to remind us of the rocky knoll of Calvary, on which the Sacrifice of the Cross was offered, and also to enable the faithful to witness the oblation of the Sacrifice of the Mass.

Whenever possible, the Altar should be located in such a way that the priest and the people facing the altar should have their faces turned towards the East. Why? Because the East was the first home of the human race, the seat of the Garden of Paradise, and the place where Christ shall come for the Last Judgment.

In the center of the altar, there is a small structure in which are kept the large Host consecrated for the Benediction of the Blessed Sacrament and the smaller Hosts reserved for the Communion of the faithful. This little structure is called the tabernacle, which means a temporary dwelling place. As you notice our tabernacles are the temporary dwelling place of our Lord. His permanent dwelling place is Heaven.

The altar is surmounted by a Cross to remind us of the Sacrifice of the Cross, which is renewed on it, in an unblody manner, at Holy Mass.

The altar must be covered with three linen cloths. These remind us of the linen cloths in which the body of the Savior was wrapped before it was laid in the Sepulcher. They are also intended to absorb the Precious Blood in case it should be spilled and, perhaps, also as an ornament to the altar.

What is an altar? Name two persons who built an altar to the Lord. On what did the priests offer up sacrifices under the Law of Moses? On what did Christ offer up the Sacrifice of the Mass at the Last Supper? Why do the priests offer up the Sacrifice of the Mass on an altar whose top has the shape of a table? Why is the shape of an altar as a whole that of a tomb? Of what must the altars be made according to the present discipline of the Church? How many kinds of altars are there? Name them. When is an altar called immovable? What is a movable altar? What must all altars contain? Why does the altar occupy an elevated place in the church? How should the altar be located? Why? Where is the tabernacle? What is kept in the tabernacle? Why is the altar surmounted by a cross? With what must the altar be covered? Of what do these linen cloths remind us? For what are they intended?

CANDLES.

The candles used on the altar must be of bees wax. The candles were originally used to shed light in the dark Catacombs. They are now used to signify the light of faith, the beam of hope, the fire of love; also to decorate the altar.

Candles for the altar must be of bees wax because such candles are the best, and nothing is too good for the altar.

Of what must the Candles used on the altar be made? Why were candles originally used in the divine services? Why are they used at present?

THE ALTAR CARDS.

The cards on the altar contain prayers to be recited by the priest in the middle and at both ends of the altar, and which it would be less convenient to look up in the Missal.

What do the altar cards contain?

PRIESTLY VESTMENTS.

The amice is a rectangular piece of linen which the priest wraps about the neck.

The alb is a long, flowing, white garment which covers the priest from his shoulders to his feet.

The maniple is worn about the wrist of the left arm.

The stole is a long narrow band placed around the neck.

The cincture is a tsring used to gird up and fasten the alb about the body.

The chasuble is the outer garment worn by the priest who celebrates Mass.

The outer vestment worn by the subdeacon at Solemn Mass is called tunic; that of the deacon is called the dalmatic.

The humeral veil (shoulder veil), as its name indicates,

is a veil worn over the shoulder by the subdeacon, after the offertory at Solemn Mass, and by the priest, when he carries the Blessed Sacrament from one place to another or gives Benediction of the Blessed Sacrament.

What is the amice? What is the alb? What is the maniple? What is the stole? What is the cincture? What is the chasuble? What is the tunic? What is the dalmatic? What is the humeral veil?

THE SACRED VESSELS AND BELONGINGS.

The chalice is the cup made to hold the wine which is to be changed into the Precious Blood.

The paten is a circular plate on which to put the large altar bread which is to be changed into the body of Christ. Both chalice and paten must be of precious metal, and must be plated with a coat of gold at least on the inside.

The ciborium—The word ciborium means food-holder. A ciborium is a vessel covered with a lid, made to contain the small Hosts reserved for Holy Communion, the food of our souls.

The pyx is a small ciborium in which the Blessed Sacrament is carried to the sick.

The ostensorium, or monstrance, is the vessel used to expose the Blessed Sacrament. In the center of the monstrance, or ostensorium is placed the lunula containing the Sacred Host.

The corporal is a square linen cloth on which are set the Host and the chalice during Mass. After the Communion of the Mass, the corporal is folded and put back in the burse. The burse is laid on top of the veil of the chalice

The pall is a small square of stiffened linen made to cover the chalice.

The purificator is a rectangular piece of linen folded lengthwise in three, used for wiping the chalice and the lips of the celebrant after the absolutions.

Up to the Offertory of the Mass and after the ablutions, the chalice and belongings mentioned above, are covered with the veil of the chalice. This veil is of silk; its color is the same as that of the vestments.

What is the chalice? What is the paten? What is the ciborium? What is the pyx? What is the ostensorium or monstrance? What is the corporal? What is the pall? What is the purificator? Of what color is the veil of the chalice?

COLUMBUS AT MASS.

On Friday morning, August 3, 1492, the little seaport town of Palos, in Andalusia, Spain, and its harbor were crowded with sight-seers and idlers. They had assembled to see a set

of "madmen" depart upon a hopeless voyage. As they disputed and sneered, now and then, a strain of the Mass music would come from the neighboring church. Here these "madmen" were kneeling to ask for the protection of God and the intercession of the Blessed Mother. With their commander at ther head, they were preparing for the hazardous voyage by hearing Mass and receiving the Sacraments of Penance and Holy Communion.

As Mass was over, out of the Church, grave, resolute, and calm, walked the Admiral at the head of his crew; and the crowd, hushed into silence, opened a way for the procession to the jetty. The sailors embarked, the crew cheered, and the crowd on the shore responded, as Admiral Columbus stepped on board.

Strengthened by the Sacrifice of the Mass and the Sacraments of Penance and Holy Communion, Columbus and his crew resolutely sailed into the uncharted ocean, and in due time discovered the American Continent which was to be the hope of suffering humanity.

Imitate Columbus and his crew, by assisting at Mass and receiving Holy Communion before any important undertaking..

SAVED HIS LIFE BY HEARING MASS.

St. Elizabeth, Queen of Portugal, had in her service as page a pious and faithful youth, whom she was accustomed to employ in the distribution of her alms. One of his fellow pages, filled with envy at the confidence reposed in him, determined to effect his ruin, and accordingly suggested to the king that he was regarded with too much favor by the saintly queen. The slander was believed, and the king, stung with jealousy, resolved to take away the life of the page. For this purpose he gave orders to the master of a limekiln, that if, on a certain day, he should send to him a page to inquire whether he had executed the king's commands, he should at once seize him and cast him into the furnace, for that he had been guilty of a grievous crime, and deserved death. On the day appointed he called for the youth, and having given the message that had been agreed upon, he sent him to deliver it.

Now it happened that the page on his way to the kiln passed by a church at the very moment when the bell was ringing for the Elevation. As it had always been his pious custom in such a case not to pass on until the Holy Sacrifice was ended, he entered the church, knelt down to hear the remainder of the Mass. When it was concluded, reflecting that he had not heard an entire Mass that day according to his usual practice, he remained in the church and heard two other Masses in succession.

Meanwhile the king became impatient to know whether

his designs had succeeded, and, by a wonderful Providence of God, despatched the accuser himself to inquire whether his orders had been executed. This being the very message agreed upon with the master of the kiln, the unhappy youth was immediately seized, and, in spite of all his remonstrances, cast amid the burning lime, where he was quickly consumed.

As soon as the Masses were concluded, the page who had been first despatched hastened on to deliver his message. Upon inquiring whether the king's orders had been executed, he was told that they had, and he returned with this message to the king. The latter, seeing him return, was struck with fear and amazement, and, upon hearing the circumstances, perceived at once the innocence of the youth, and admired the Justice and Providence of God, who, while he protected and preserved the virtuous page, allowed the very punishment designed for him to fall on the head of his calumniator.

—Butler's Saints' Lives.

LOVE FOR THE BLESSED SACRAMENT.

St. Wenceslaus, king of Bohemia and martyr for the faith was celebrated for his extraordinary devotion to the Blessed Sacrament. Not content with assisting daily at several Masses, kneeling with reverence on the bare pavement, he esteemed it an exceeding honor to serve Mass in person, and to be employed in any way in the service of the altar. Thus, for example, he tilled with his own hands the ground in which he afterwards sowed the wheat that was destined to be employed in making altar breads for the Holy Sacrifice. When the grain was ripe, he reaped and ground it, and made the breads which were to be consecrated. In like manner he gathered and pressed the grapes to make the wine which was used at Mass. Not content with spending during the day hours in prayer before the Blessed Sacrament, he often rose at night, and drawn by the sweet power of Divine love, hastened to the church to visit his hidden God.

—Anima Devota, and Butler's Saints' Lives.

SIR THOMAS MORE AND THE COURTIER.

Sir Thomas More, the celebrated Lord Chancellor of England, took great delight in serving Mass, and though his time was much taken up with affairs of state, frequently served several in succession. Upon one occasion a certain courtier, sadly deficient in lively faith, represented to him that King Henry would be displeased at his lowering himself to fulfill the offfice of a mere acolyte. "Surely," replied the Chancellor, "the king cannot be displeased at the homage which I offer to his King."

—The Hidden Treasure of the Holy Mass.

LESSON TWENTY-FIFTH

ON EXTREME UNCTION AND HOLY ORDERS.

Part First—Extreme Unction.

In question 137, the seven Sacraments of the New Law are enumerated in the following order: Baptism, Confirmation, Holy Eucharist, Penance, Extreme Unction, Holy Orders, and Matrimony. This enumeration is the same as that given by the Council of Trent, Session VII., Can. I. As you notice, the Holy Eucharist, in which we receive the food of our souls, comes before Penance, in which the soul is healed of its ailments. That is proper, because food is necessary of itself, always, and to all souls; while the forgiveness of sins is needed only in case where sin has been committed. The same is true in the physical order. Man needs food by the very nature of things, all men need it, and need it all the time, while they need a physician only when they are ill.

In this enumeration Extreme Unction comes immediately after Penance, whose complement Extreme Unction is, in accordance with the Council of Trent. How Extreme Unction is the complement of Penance, will appear from the explanation of the lesson on Extreme Unction.

St. James, one of the twelve Apostles, a brother (first cousin) of our Lord, and the first Bishop of Jerusalem, wrote an Epistle to the Christians who were descendents of the twelve tribes of Israel, and who lived outside of Palestine, scattered among the heathens.

In this Epistle are set forth many precepts concerning faith and morals; and particularly, that faith without good works will not save a person—which, by the way, was denied by the so-called Reformers of the sixteenth century. In the same Epistle, St. James also gives most valuable information about Extreme Unction.

St. James led so holy a life that he was called "The Just." He was put to death by unbelieving members of the Sanhedrin, the Supreme Council and Court of Justice among the Jews. They conducted him out upon the terraces of the Temple, and urged him to speak against the crucified Christ. Instead of thus betraying his Master, St. James proclaimed His divine power. Angered by this refusal, his enemies threw him headlong down upon the pavement below. With his dying breath, St. James prayed, "Lord God, Our Father, I beseech Thee, forgive them, for they know not what they do." But the Scribes cast stones at him, and a fuller who stood by, killed him with his mallet.

After this brief digression, let us return to the Epistle of St. James, and see what he wrote about Extreme Unction: "Is any man sick among you? Let him bring in the priests of the Church, and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith shall

save the sick man, and the Lord shall raise him up, and if he be in sins, they shall be forgiven him.'' [1]

What St. James writes here about Extreme Unction, he had, no doubt, learned from Christ. In these words St. James makes Extreme Unction known to the Christians, in compliance with the words of Christ: ''Going therefore, teach ye all nations . . . . teaching them to observe all things whatsoever I have commanded you.'' [2]

In the enumeration of the seven Sacraments given in the Council of Trent, as well as in our Catechism under question 137, Extreme Unction comes immediately after Penance. Give a reason for this. Who gives us valuable information about Extreme Unction in Scripture? Quote the text of Scripture on Extreme Unction. From whom had St. James learned about Extreme Unction? Why did St. James make Extreme Unction known to the Christians?

Question 272 makes known the subject of Extreme Unction, or who may receive it, in accordance with the text of St. James. ''Is anyone sick?'' In these words St. James indicates who may receive Extreme Unction, namely, those who are **sick, that is, ose who are in danger of death from sickness, or from a wound or accident.**

''Is anyone sick among you?'' By these words St. James insinuates that only the faithful, that is, duly baptized Catholics who have kept the faith, may receive Extreme Unction.

Persons in danger of death from old age come under the head of persons who are sick, because old age is, in a way, a sickness, in fact the most incurable of all sicknesses.

In anointing the sick person, the priest prays that the sins which the sick person has committed may be forgiven. Hence, Extreme Unction is not meant for, and may not be administered to, persons who have not been able to sin, as for instance, little children who have not reached the age of reason, which comes usually about the seventh year, or grownup persons who have never attained the use of reason, in other words, persons who have been half-witted or insane from infancy. So: **When should we receive Extreme Unction? We should receive Extreme Unction when we are in danger of death from sickness, or from a wound or accident. (272 Q.)**

272 Q. Who may receive Extreme Unction? May persons in danger of death from old age receive Extreme Unction? Why? May non-Catholics receive Extreme Unction? Quote words of St. James to prove this. May Extreme Unction be given to infants, or persons who have been half-witted or insane from infancy? Why not?

1 James V., 14, 15.
2 Matt. XXVIII., 19, 20.

Question 277 makes known the minister of Extreme Unction. "Let him bring in . . . " The original Greek rather By the priests of the Church, St. James here means priests regularly ordained by a bishop. This was expressly defined by the Council of Trent, to counteract the error of those who maintain that by priests St. James here means the elders of the Church. Thus, in accordance with St. James, the priest is the minister of Extreme Unction. Canon Law says, "Every priest, and no one but a priest, may validly administer this Sacrament."[1]

However this does not mean that you may send for any priest to administer Extreme Unction. If you live in Holy Cross parish and need a priest to anoint your mother, do not send to Holy Angels parish for a priest, because par. 2 of Can. 938 says: "The ordinary minister of Extreme Unction is the pastor of the parish where the sick person resides." Should you not be able to locate the pastor of Holy Cross parish, or one of his assistants, then you may call a priest from Holy Angels parish or from any other parish, because par. 2 goes on saying: "In case of necessity, however, any priest may administer this Sacrament." So: Who is the minister of Extreme Unction? The priest is the minister of Extreme Unction. 277 Q.

277 Q. What does St. James mean by "the priests of the Church"? Why did the Council of Trent define this? What does the Canon Law say about the minister of Extreme Unction? Who is the ordinary minister of Extreme Unction? Who may administer Extreme Unction in case of necessity?

271, 274, 275 Q. "Let them (the priests of the Church) pray over him, anointing him with oil in the name of the Lord." In these words St. James indicates in a general way the outward

Questions 271, 274 and 275 make us acquainted with the nature and effects of Extreme Unction. "Let them (the priests of the Church) pray over him, anointing him with oil in the name of the Lord." In these words St. James indicates in a general way the outward sign of Extreme Unction, namely, the anointing and prayer of the priest. St. James says that the anointing is to be done with oil. This means olive oil. Olive oil was well known among the Jewish people, who used it for light, and as food and as medicine. The Church has always understood the word oil in that sense. The Canon Law expressly requires olive oil. This olive oil is blessed by the bishop on Holy Thursday and is called "Oil of the sick." At the same ceremony the bishop blesses also the oil of the catechumens used in the solemn administration of the Sacrament of Baptism, and consecrates the chrism used at Confirmation.

1 Can. 938, p. 1.

...is any man sick among you let him
...church and let them pray over
...in the name of the Lord. And
...save the sick man, and the
...if he be in sin they shall be for
...him bring in the priests of the
...lord anointing him with oil
...the prayer of faith shall
...Lord shall raise him up and
...given him. James v 14, 15.

Cathedral of St. Helena. F. X. Zettler & Co.

THE SACRAMENT OF EXTREME UNCTION.

In the left panel of the picture you see the Apostle St. James writing his Epistle in which he teaches us about Extreme Unction. In the right panel, you see a priest administering the Sacrament of Extreme Unction to a sick person.

The anointing is done on the organs of the five external senses, namely, the eyes, the ears, the nostrils, the lips, the hands, and on the feet. The anointing of the feet may be omitted for any reasonable cause.[1]

In extreme danger Extreme Unction may be administered by merely anointing the forehead. However, if the sick person survives, the priest is bound to supply the other anointments.[2]

In anointing the eyes, the priest says the following prayer: "By this holy unction and His most tender mercy, may the Lord forgive thee whatever sins thou hast committed by sight. Amen." In making the other anointments, the priest repeats the same prayer, changing the words "sight" to "hearing" or "smell," or taste," or "touch," or "walking," as the case may be.

In extreme danger, when the priest anoints the forehead, he says "By this holy unction may the Lord forgive thee whatever sins thou hast committed."

In Baptism the priest says, "I baptize thee . . ;" In Confession, "I absolve thee . . ;" in Confirmation the Bishop says, "I confirm thee . . ;" in Extreme Unction, on the contrary, the words of the priest ask for something rather than give something. This is done in accordance with the words of St. James, "Let him bring in the priests of the Church, and let them pray over him."

If, some day, God grants you the grace of Extreme Unction, when the priest anoints you repeat in your heart the prayers he says in anointing you. It will make you receive more plentifully the graces of Extreme Unction.

"In the name of the Lord." According to some interpreters, this means "by the power and command of our Lord." To realize the full meaning of this, recall how our Lord, at the Last Supper, gave the priests of the Church the power and command to change bread and wine into His body and blood, by saying, "Do this in commemoration of Me." In accordance with this interpretation, the words "In the name of the Lord" mean that our Lord, in like manner, gave the priests the power and the command to administer Extreme Unction, in other words, that Christ instituted Extreme Unction.

Whether this is the meaning of the words, "In the name of the Lord" or not, we know from the express declaration of the Council of Trent, that our Lord instituted Extreme Unction. In Chapter I on Extreme Unction, the Council of Trent declares that the Sacrament of Extreme Unction was:

1 Can. 947, par. 3.
2 Can. 947, par. 1.

1. Instituted by Christ;

2. Insinuated in the Gospel of St. Mark in the words, "And they (the Apostles) anointed with oil many that were sick;" [1]

3. Promulgated by St. James;

4. Handed down as an Apostolic Tradition.

Reason also tells us that Christ must have instituted a special Sacrament for the benefit of the sick, for Christ instituted the Sacraments to meet the various needs of the spiritual life of man. He must, therefore, have instituted a Sacrament to help man when he is in danger of death; because, at that time, he is beset with special difficulties.

It is also evident that Christ instituted Extreme Unction, from the fact that Extreme Unction has an outward sign and gives grace, since Christ alone could give an outward sign the power to give grace.

In the following words St. James indicates what "the prayer of faith," that is, the prayer recited over the sick by the priest, will do for him; or in other words, he points out the grace signified and given by Extreme Unction.

"Shall save the sick." This means that Extreme Unction restores the sick to health. Always? No, but only when health tends to the welfare of his soul, in accordance with the express declaration of the Council of Trent, or, as the Catechism puts it, when God sees fit. When God foresees that the restoration to health would hurt rather than help the soul, in His Fatherly goodness He does not grant it. As a loving Father, God does not grant what is pleasant but what is good for us. If Extreme Unction were always to restore us to health, our earthly time of trial might be prolonged beyond measure.

"And the Lord shall raise him up." These words indicate the primary grace of Extreme Unction. This grace is an increase of sanctifying grace with a right to actual graces needed to comfort in the pains of sickness and to strengthen us against temptation. Scripture says that "our adversary the devil, as a roaring lion, goeth about seeking whom he may devour." [2] When death is in sight, he tempts man more than ever. Extreme Unction strengthens us against these temptations.

"And if he be in sins, they shall be forgiven him." This means four things:

1 VI., 13.
2 1Peter V., 8.

1. **Extreme Unction remits venial sins** provided one have imperfect contrition for them;

2. Extreme Unction forgives the mortal sins of which one may be guilty and which cannot be remitted by the Sacrament of Penance. This explains how Extreme Unction is the complement of the Sacrament of Penance.

That Extreme Unction forgives not only venial sins but also mortal sins is evident (a) from the words of St. James quoted above, (b) from the words of the Council of Trent which says that Extreme Unction wipes out the crimes, if any are still to be expiated, (c) from the words of the priest in administering Extreme Unction, "May God forgive whatever sins thou hast committed."

For the remission of mortal sins, imperfect contrition is required.

The forgiveness of sins is the secondary effect of Extreme Unction.

Now what mortal sins are forgiven by Extreme Unction? As stated above, Extreme Unction forgives the mortal sins of which one may be guilty and which cannot be remitted by the Sacrament of Penance. Such are: (a) All mortal sins which, unbeknown to the sick person, were not forgiven in Confession or through an act of perfect contrition outside of Confession, because of the insufficiecy of his contrition; (b) All mortal sins committed since his last Confession or act of Contrition, upon which he does not look as mortal sins; (c) All mortal sins of which he cannot obtain forgiveness through the Sacrament of Penance or through perfect contrition, because he is unconscious; (d) All mortal sins which the sick person has committed after his last good Confession or since his last act of Contrition, but which, through the disturbance caused by sickness or other cause, he does not confess, or over which he does not say an act of perfect contrition.

3. Extreme Unction not only firgives venial and mortal sins as explained above, but it also **cleanses our soul from the remains of sin.**

To understand what these remains of sins are, we must bear in mind (a) that sin begets in one's soul a leaning to commit more sin or an inclination to evil, just as the smoking of tobacco or opium begets in one the inclination to smoke more tobacco or opium; (b) that sin weakens one's will, one's power to say "No" to temptation, our power of resistance to sin, just as disease diminishes one's power of resistance to disease. Thus, a person who has had the influenza, loses much of his power of resistance to other diseases and easily falls victim to them. **This inclination to evil and this weakness of our will, which are the result of sin and remain after our sins have been forgiven, are called the remains of sin. Extreme Unction cleanses our soul from these remains of sin.**

Extreme Unction cleanses our soul from the remains of sin by lessening our inclination to evil and by strengthening our willpower to enable us to overcome our lessened inclination to evil.

4. Extreme Unction also diminishes the temporal punishment due to sin.

These four effects result from Extreme Unction in accordance with the words of St. James, "If he be in sins, they shall be forgiven him."

Though the power to forgive sin is only the secondary effect of Extreme Unction, it is often the most beneficial effect. From what has been said, it is clear that Extreme Unction is for many persons their only chance of salvation.

This Sacrament is called Extreme Unction, or Last Anointing, because in it, as a rule, we are anointed for the last time. As you remember, we are anointed with the oil of the catechumens and holy chrism in Baptism, with holy chrism in Confirmation, and the hands of the priest are anointed with the oil of the catechumens at his ordination to the priesthood.

What precedes explains the outward sign of Extreme Unction, the grace given by it, and its institution by Christ, and thus shows that **Extreme Unction is a Sacrament of the New Law.**

The oil used in Extreme Unction aptly signifies the grace given by that Sacrament. As oil allays the pains of the body, restores its health, brings cheerfulness and feeds the flame; so, Extreme Unction lessens the sadness and sufferings of the soul, restores its spiritual health, produces spiritual joy, and feeds and fosters hope. To sum up: **What is the Sacrament of Extreme Unction? Extreme Unction is the Sacrament which, through the anointing and prayer of the priest, gives health and strength to the soul, and sometimes to the body, when we are in danger of death from sickness.** (271 Q.) **Which are the effects of the Sacrament of Extreme Unction? The effects of Extreme Unction are: 1st, to comfort us in the pains of sickness and to strengthen us against temptation; 2d, To remit venial sins and to cleanse our soul from the remains of sin; 3d, To restore us to health, when God sees fit.** (274 Q.) **What do you mean by the remains of sin? By the remains of sin I mean the inclination to evil and the weakness of the will which are the results of our sins, and which remain after our sins have been forgiven** (275 Q.)

271, 274, 275 Q. In what words does St. James indicate, in a general way, the outward sign of Extreme Unction? What is, in a general way, the outward sign of Extreme Unction? What kind of oil did

St. James mean? How do you know? What does the Canon Law say about the kind of oil to use? When is this oil blessed? By whom? What is it called? On what parts of the body is the anointing done? What part of the body is anointed in extreme danger? Quote the prayer said by the priest in anointing the eyes? Quote the prayer said by the priest in anointing the forehead in extreme danger. Why are the words of the outward sign of Extreme Unction in the form of a prayer? Whilst the priest is anointing him what should a person do to receive more plentifully the graces of Extreme Unction? How do some interpreters explain the words of St. James: "In the name of the Lord"? Where does the Church teach us that Christ instituted Extreme Unction? What does the Church declare about the Sacrament of Extreme Unction in the Council of Trent? Show from reason that Christ must have instituted a special Sacrament for the sick. What do you conclude from the twofold fact that Extreme Unction has an outward sign and gives grace? What is meant by the words of St. James: "Shall save the sick"? When does Extreme Unction restore the health of the sick? What do the words, "And the Lord shall raise them up" indicate? What is the primary grace of Extreme Unction? What does Scripture say about our adversary the devil? When does the devil tempt man more than ever? Indicate briefly the meaning of, "And if he be in sins, they shall be forgiven him"? Why is Extreme Unction the complement of the Sacrament of Penance? Give one proof to show that Extreme Unction forgives mortal sins as well as venial sins. Which is the secondary effect of Extreme Unction? Name one kind of mortal sin which Extreme Unction forgives. What do you mean by the remains of sin from which Extreme Unction cleanses our souls? How does Extreme Unction cleanse our souls from the remains of sin? What is the meaning of the words, "Extreme Unction"? Why is this Sacrament called "Extreme Unction"? Name one other Sacrament in which we are anointed. What does the oil of Extreme Unction aptly signify? Indicate proof from Tradition showing that Extreme Unction goes back to the time of the Apostles and of Christ.

In what precedes, it has been amply shown that Extreme Unction is based on Holy Scripture. The fact that Extreme Unction is used in the Greek Orthodox Churches, and other Oriental christian bodies which separated from the Catholic Church in the early ages of Christianity, proves that Extreme Unction goes back to the time of the Apostles and of Christ.

When Luther rejected Extreme Unction, to be consistent, he had also to reject the Epistle of St. James. He did it without hesitation, calling it "an Epistle of straw." This was like trying to kill a witness to prevent his testimony.

273 Q. In the lesson on Holy Communion, we learned that one may receive Holy Communion often, even daily. What about Extreme Unction? One may receive Extreme Unction but once in the same sickness, or in the same danger of death. The reason for this is because Extreme Unction produces its effects as long as the danger lasts. However, if the danger of death should pass, and should return, the sick person may be anointed again.

Unlike Baptism, Extreme Unction of itself is not absolutely necessary as a means of salvation. This means that people can

be saved without receiving Extreme Unction. Yet, because of the wonderful effects of Extreme Unction on the sick, both as to body and as to the soul, no one may neglect receiving Extreme Unction.

Though Extreme Unction is not absolutely necessary as a means of salvation, of itself, it, at times, becomes necessary as a means of salvation, because of the dispositions of some persons. This is true in all cases under (a), (b), (c), (d), where

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PRIEST ANOINTING A SICK PERSON.

Extreme Unction forgives mortal sins. Such persons cannot be saved without Extreme Unction. In such cases, the neglect of Extreme Unction would mean the irreparable loss of an immortal soul.

Not only should care be taken that we be anointed, but **we should not wait until we are in extreme danger before we reveive Extreme Unction.** All diligence should be used that

we receive **Extreme Unction** while we have the use of our senses, because the better the disposition with which we receive Extreme Unction, the greater benefits we will derive from it. So: **Should we wait until we are in extreme danger before we receive Extreme Unction? We should not wait until we are in extreme danger before we receive Extreme Unction, but if possible we should receive it whilst we have the use of our senses.** (273 Q.)

273 Q. How often may one receive Extreme Unction? Why? Is Extreme Unction of itself absolutely necessary to salvation? Why may we not neglect Extreme Unction? Name one case in which Extreme Unction is necessary to salvation because of the dispositions of a person. When should we be anointed? Why?

276 Q. This leads us to ask how we should receive Extreme Unction. Extreme Unction being a Sacrament of the living, we should receive it in the state of sanctifying grace. Therefore, a person who is in the state of mortal sin and who is conscious should make a good Confession before receiving Extreme Unction. Should such a person be unable to speak, he should by some sign try to ask for absolution, and recite an act of contrition while receiving it.

We should receive Extreme Unction believing that it can and will help us as to body and soul, yet at the same time we should be willing to leave things to the will of God. We should pray as our Lord prayed in the Garden: "My Father, if it be possible, let this chalice (suffering) pass from Me. Nevertheless, not as I will, but as Thou wilt."[1] In other words, **we should receive Extreme Unction with lively faith and resignation to the will of God.**

Extreme Unction is to be given to the sick in danger of death, as long as there is a spark of life left in them. People commonly think that a person dies when he draws his last breath. Many of the most learned physicians, on the contrary, hold that in almost every case life remains in man for some time after the last breath has been drawn. In cases of lingering illness, life may remain from about six minutes, according to some, to half an hour, according to others. In case of sudden death, internal life may persist much longer, perhaps until actual decay sets in. In accordance with these opinions, conditional absolution and Extreme Unction, may and probably must be given to such persons. Hence, it is the duty of relatives and friends to call for a priest on such occasions. Conditional absolution and Extreme Unction might benefit such persons although they are apparently dead.

Short-sighted people sometimes fail to send for a priest to anoint their dying friends lest it might frighten and upset them. How foolish, how cruel this is! Instead of upsetting

1 Matt. XXVI., 39.

them, it would calm them, cheer them, and enable them to set the affairs of their soul in order and secure everlasting happiness in the Kingdom to come. In case of sickness, be a real friend to your friends, and bring the priest to them that he may give them the Sacraments.

After your friends have been anointed, visit them, encourage them, say occasionally a short prayer with them, especially the acts of faith, hope, love, contrition, the Our Father, the Hail Mary, or such ejaculations as, "Jesus have mercy on me," "Holy Mary pray for me." Exhort your friends to be resigned to the will of God, give them the crucifix to kiss, sprinkle them with holy water. When they are in their agony, give them a lighted blessed candle. By doing these things, you will help them to save their soul, entitle yourselves to their eternal gratitude, and their intercession in Heaven.

Priests generally have the power to grant the Apostolic Blessing with plenary indulgence to the sick who are in danger of death.

To gain this plenary indulgence, one must:

1. Be in danger of death, even though the danger is not near;
2. Ask for this blessing, if conscious;
3. Confess, or recite an act of contrition;

If time permits, be briefly instructed as to the power and efficiency of this blessing.

4. Bear the inconveniences and pains of sickness to atone for one's past life, and be ready and willing to accept patiently from God whatever affliction it may please Him to send, even death, to satisfy for the punishment due to past sins.

276 Q. In what state should we receive Extreme Unction? Why? With what dispositions of mind should we receive Extreme Unction? Do persons always die when they draw their last breath? What is the duty of relatives and friends when a person "dies" without receiving the Sacraments? To what will you entitle yourself by visiting your sick friends and praying with them and for them? What blessing have the priests generally the power to grant to the sick? What conditions are required to gain the plenary indulgence of that blessing?

KEPT PUTTING IT OFF.

Right Reverend Monsignor Bomel, Bishop of Liege, called on a sick man who for years had neglected his religious duties, and suggested to him that he make his peace with God. The patient told the Bishop he would avail himself of his kind services in due time. He kept putting it off; he grew worse, and in a spell of delirium caused by fever, he jumped through the window, to his death, in the yard below.

CALVINIST PHYSICIAN AND RITES OF THE CHURCH.

Dr. Tissot, a celebrated Protestant physician of Lausanne, loved to tell the story of a young lady who was taken dangerously ill. In accordance with his praiseworthy custom, he had advised her to receive the rites of her Church. The priest was called. She made her Confession, received Holy Communion and Extreme Unction. The Sacraments diffused such calm in her soul that the next day she was out of danger. Educated Catholics do not doubt the health-restoring power of the Sacraments, but it is refreshing to hear of a Calvinist physician who testifies to their efficacy.

CURED OF THEIR PREJUDICE.

The Reverend Gaspard Moreyra, S. J. who died in the odor of sanctity in 1669, after spending fifteen years in the hard missions of Africa, returned to Portugal. Here he was entrusted with the spiritual care of a farming community. Invariably these farmers, when taken ill, put off receiving Extreme Unction, because their ignorant prejudice told them that the administration of the Last Sacraments meant certain death. The saintly Father prayed earnestly to God to help him overcome the prejudice of his parishioners. A nobleman at the point of death received Extreme Unction, and forthwith his former strength returned, to the surprise of the entire neighborhood. His recovery taught the neighbors that Extreme Unction restores people to health when God sees fit.

LESSON TWENTY-FIFTH

ON EXTREME UNCTION AND HOLY ORDERS.

Part Second—Holy Orders.

278 Q. This question treats of Holy Orders.

As stated before, when the Israelites were journeying through the desert to the Land of Promise, God prescribed the sacrifices to be offered to His Holy Name. He not only prescribed the sacrifices, but He also ordered that men be set apart to act as priests in the offering of these sacrifices, saying: "Take unto thee also Aaron, thy brother, with his sons, from among the children of Israel, that they may minister to Me in the priest's office." [1]

In like manner, when Our Blessed Lord and Savior Jesus Christ had offered up the unbloody sacrifice of the New Law at the Last Supper, He instituted the Christian priesthood, whose duty it would be to offer up this sacrifice and to minister to the other spiritual wants of the people. By saying: "Do this in commemoration of Me." He gave them the power to offer up the sacrifice, as explained under question 249.

Three days later, He granted them the power to forgive sins: "Receive ye the Holy Ghost, etc." [2] Forty days after that, He commissioned them to "go and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." [3]

As we learned from St. James, He also willed that they should anoint the sick and that they should confer the Holy Ghost upon the faithful.

These powers were given to the Apostles, the first priests and bishops of the Church, for the benefit of the Church, and were to be transmitted by them to their successors in office unto the end of time. These powers were transmitted by the imposition of hands and prayer. Thus we read in the Acts about the ordaining of seven deacons: "These they set before the Apostles; and they praying imposed hands upon them." [4] Again, we read about the ordination of bishops: "And as they were ministering to the Lord and fasting, the Holy Ghost said to them: 'Separate Me Saul and Barnabas

1 Exodus XXVIII., 1.
2 John XX., 22, 23.
3 Matt. XXVIII., 19
4 Acts VI., 6.

The Lord Jesus the same night
bread and giving thanks, brake
This is my body, which shall
do for the commemoration
the chalice after he had
is the new testament in
as you shall drink for the
that he was betrayed took
and said: Take ye and eat:
be delivered for you. This
of me. In like manner also
supped, saying: This chalice
my blood: This do ye as often
commemoration of me.
I. Cor. XI. 24. 25.

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INSTITUTION OF HOLY ORDERS.

for the work whereunto I have taken them.' Then they, fasting and praying, and imposing their hands upon them sent them away.'' '[1]

In the same Acts of the Apostles we read about the ordination of priests by the newly ordained bishops Paul and Barnabas: ''And when they had ordained to them priests in every church, and had prayed with fasting, they commended them to the Lord, in whom they believed.''[2]

These three passages tell us about the ordination of deacons, priests, and bishops, by the imposition of hands and prayer. Thus, the imposition of hands, with prayer, is the outward sign by which men are made deacons, priests, and bishops.

This outward sign conferred grace, as we learned from the admonition of St. Paul to Timothy: ''I admonish thee, that thou stir up the grace of God which is in thee, by the imposition om my hands.''[3]

If this outward sign of the imposition of the hands with prayer, conferred grace, Christ must have given that outward sign the power to give grace, because He alone could give an outward sign such power. Moreover, Christ Himself must have determined this outward sign; otherwise, why would the Apostles constantly have used this rite?

Thus, the imposition of hands, with prayer is an outward sign instituted by Christ and giving grace; therefore, it is a Sacrament, as we learned under question 237.

Although this was plain from Scripture, Protestants generally deny the existence of this Sacrament, which is known as Holy Orders. To brand this teaching as an error, the Council of Trent declared: ''Whereas, by the testimony of Scripture, by Apostolic Tradition, and by the unanimous consent of the Fathers, it is clear that grace is conferred by sacred ordination, which is performed by words and outward signs, no one ought to doubt that Orders is truly and properly one of the seven Sacraments of Holy Church.''[4]

The grace conferred by Holy Orders is of a two-fold nature: It confers (a) the power to perform certain duties, such as consecrating, absolving, etc., and (b) the grace to do it well; that is validly, intelligently, piously, worthily. Hence, What is the Sacrament of Holy Orders. **Holy Orders is a Sacrament by which bishops, priests, and other ministers of the**

1 Acts XIII., 2. 3.
2 Acts XIV., 22.
3 2 Tim. I., 6.
4 Sess. XXIII., CIII., Can. 1

Church are ordained and receive the power and grace to perform their sacred duties. (278 Q.)

278 Q. When God prescribed to Moses the sacrfiices to be offered to Him, what else did He order? What Sacrament did Christ institute after He had offered the unbloody sacrifice of the New Law at the Last Supper? By what words did Christ institute the Christian priesthood? When did Christ grant the priests the power to forgive sins? What did Christ will that the priests should do to the sick? For whose benefit were these three powers given to the Apostles, the first priests and bishops of the Church? To whom were these powers to be transmittd? How were these powers transmitted? Give one instance of the transmission of priestly powers. What is the outward sign of Holy Orders? Quote one text of Scripture to show that this outward sign conferred grace. Who gave that outward sign the power to confer grace? How do you know it? Did Christ Himself determine this outward sign? Give reason for your answer. Indicate the three reasons why Holy Orders is a Sacrament. Why did the Council of Trent define that Holy Orders is a Sacrament? What is the twofold nature of the grace of Holy Orders?

Before one is ordained a deacon, he must be made a subdeacon. Subdeaconship, deaconship and priesthood are called Major or Sacred Orders. They are so called in opposition to the four minor Orders of acolytes, exorcists, readers, and door keepers.

Before one is given Minor Orders, he must receive tonsure by which he is separated from the laity and made a cleric or clergyman.

With regard to the episcopate, the Council of Trent decides that they belong to the divinely instituted Hierarchy, that they are superior to priests, and that they have the power of confirming and ordaining which is proper to them.

We stated above that the outward sign of Holy Orders is the imposition of hands and the prayer of the bishop. To this, the Church, in the course of time, has added the tradition of the instruments, or the handling of the chalice with wine and paten with altar bread to the candidate for the priesthood; the handling of the book of gospels to the candidate for deaconship, the handing of the empty chalice and paten to the candidate for the subdeaconship.

Name the three Major or Sacred Orders. Name the four Minor Orders. What must one receive before he is given Minor Orders? What is the effect of Tonsure? What did the Council of Trent define about the episcopate? What has the Church added to the imposition of the hands and the prayer of the bishop in the conferring of the Major Orders? Name the instruments handed to the candidate for the subdeaconship. Name the instruments handed to the candidate for the deaconship. Name the instruments handed to the candidate for the priesthood.

279 Q. We shall now see what is necessary to receive Holy Orders worthily. As Holy Orders is a Sacrament of the living, one must be in the state of grace to receive it worthily. But not everyone who is in the state of grace may receive Holy Orders. Before receiveing the power to offer the Sacrifice of the Mass and to administer the Sacraments one must know how to offer Mass and administer the Sacraments, or know the liturgy of the Church; he must have a deeper knowledge of the Sacrifice of the Mass and of the Sacraments that he may offer and administer them validly, intelligently, in a dignified and impressive manner. Before receiving the power to teach the people what they should believe and do to save their souls, one must have a thorough knowledge of Sacred Scripture; of dogmatic theology, which teaches us what we must believe; of moral theology and Canon Law, which teach us what we must do to save our souls; of the history of the Church. Therefore, **the candidate for Holy Orders should have the necesary knowledge.**

To receive the Sacrament of Holy Orders worthily, one must also have **a divine call to this sacred office.** Our Lord said to His Apostles: "You have not chosen Me, but I have chosen you."[1]

How is one to know that God calls him to the priesthood? In extraordinary cases, God makes the call evident by supernatural light abundantly shed on the soul. This light makes a person understand the dignity, excellence, duties of the priesthood, and strongly attracts his will to the priesthood. In all other cases, the question must be reasoned out in accordance with the principles of faith. If one has nothing to prevent him from becoming a priest, that is, if he has the required physical qualities, intellectual ability, has led a good moral life, and is willing, firmly resolved, with the help of God, to devote his life to the work of the priesthood, he should take up the matter with his confessor. Having obtained that consent, he may next apply to the bishop of the diocese, either in person or through the pastor or another priest of his parish, or the president or a professor of the college or seminary. The bishop of the diocese is the one with whom it finally rests to give the call to Holy Orders. So: **What is necessary to receive Holy Orders worthily? To receive Holy Orders worthily it is necessary to be in the state of grace, to have the necessary, knowledge, and a divine call to this sacred office.** (279 Q.)

279 Q. Name five branches of sacred knowledge the candidate for Holy Orders must know. What call is necessary for Holy Orders? With whom does it finally rest to give the call to Holy Orders?

No one shall be ordained subdeacon before he has completed his twenty-first year; deaconship cannot be received before

1 John XV., 16.

the twenty-second year is completed, and one cannot be ordained a priest before the twenty-fourth year is completed. (Canon 975).

What age is required for the subdeaconship? What age is required for the deaconship? What age is required for the priesthood?

When our Lord sent forth His seventy-two disciples, He said to them: "Behold, I send you as lambs among wolves . . . he that heareth you, heareth Me, and he that despiseth you, despiseth Me; and he that despiseth Me, despiseth Him that sent Me." [1]

Christ speaks the same words to the priests of His Church. For, as Christ sent the seventy-two disciples to help in the work of salvation of souls, so He sends His priests to-day. **The priests are then His messengers, and we should look upon them as such,** because in hearing them we hear Christ, in despising them we despise Christ and God the Father who sent them.

If a King, a president, sent a special envoy to you with costly presents, you would appreciate not only the gifts and the giver, but you would also feel kindly toward the special envoy who brought you the presents. Now, God, the King of Kings, and Ruler of Rulers, sends to you the priests as his special envoys, to administer to you His priceless Sacraments, to offer for your benefit the inestimable Sacrifice of the Mass. You should, therefore, not only thank God for these benefits, but you should also feel kindly towards the priests who bring you these mysterious gifts of God, **the priests, the dispensers of God's mysteries.**

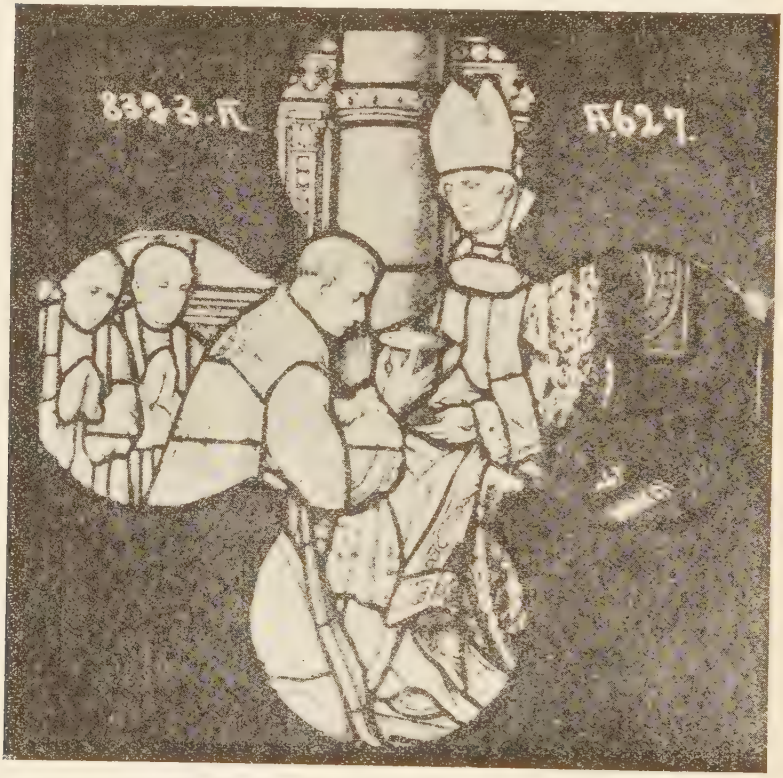
St. Francis de Sales said: "If I met a priest and an angel, I should first salute the priest, next the angel." Why? Because, though the angel is superior to man by nature, the priest is superior to the angel by his powers to change bread and wine into the body and blood of Christ, to forgive sins, to anoint the sick, etc. So: **How should Christians look upon the priests of the Church? Christians should look upon the priests of the Church as the messengers of God and the dispensers of His mysteries.** (280 Q.)

280 Q. Quote a text from Scripture showing that priests are the messengers of Christ. Why should you feel kindly towards the priests?

From the beginning of Christianity, bishops alone, after the Apostles, are mentioned as administering the Sacrament of Holy Orders. Nowhere do we read that, even during the time of persecution, when there was great scarcity and need of priests, simple priests ordained other priests. The bishops can validly ordain priests by virtue of their episcopal con-

1 Luke X., 3, 16.

secration without anyone's permission, even though they should have become heretics or schismatics, or be excommunicated, provided they use the right outward sign with the intention of doing what the Church does. Anglican bishops, at the time of Edward VI, did not make their men priests or bishops, because they did not use the proper rites or outward signs, and had not the right intention. Hence, men whose Orders are derived from that source are not validly ordained. This



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BISHOP ORDAINING A PRIEST.

was the decision given as to the question of the validity of Anglican Orders by Pope Leo XIII, in his bull "Apostolicae Curae" of Septembeer, 1896. So: **Who can confer the Sacrament of Holy Orders? Bishops can confer the Sacrament of Holy Orders.** (281 Q.)

Who can administer Holy Orders? When does a bishop ordain validly? Did the Anglican bishops at the time of Edward VI. make their men bishops or priests?

BOTH ARE WRONG.

Some parents, impressed with the exalted dignity of the Christian priesthood urge their sons to aspire to that sacred office. Other parents, on the contrary, being worldly minded, try to prevent their sons who have a vocation to the priesthood from following it. Both kind of parents are wrong. A vocation should come from God and not from the perents. On the other hand, parents have no right to prevent anyone from following his vocation. Children belong to God, their Creator, their Redeemer, their Judge, rather than to their earthly parents.

A person who rejects a clear call from God to the priesthood or to the religious life, usually has no success in life.

It is unlawful to force anyone in anyway, or for any reason to embrace the clerical state, or to keep a perfectly qualified person from that state. (Canon 971.)

DETERMINED TO BECOME A PRIEST.

Sebastian Kneipp, the son of a weaver, was urged by his father to become a weaver himself. Inwardly, however, he felt called to the priesthood. Being poor, he applied successively to seventeen persons for help to study for the priesthood; but in vain. For three years, he worked as a journeyman weaver, putting by all the money he could possibly save, with a view of studying for the priesthood. Unfortunately, he lost all his savings in a fire. Undaunted by this loss, though twenty-one years of age at the time, he kept trying to go to college to study for Holy Orders. Before long he found a priest who personally instructed him for two years, then sent him to college and enabled him to become a priest. This man became Father Kneipp, of water cure fame.

Poverty in worldly goods should deter no young man from aspiring to the priesthood. If one has a vocation to the priesthood God who called him will make it possible for him to attain the goal of his ambition. Some well-to-do benefactor, or his bishop will find a way to help him.

He who helps a young man to become a priest, will be a sharer in the merits of his good works and of the Masses he will offer up for the living and the dead.

A FOUNDATION FOR THE PRIESTHOOD.

Henry II, Emperor of Germany, on his return from Rome, stopped at Strasburg, where he witnessed the chanting of the

divine office by the priests of the Cathedral. Vividly impressed by the piety of the priests, he asked Bishop Werner to be admitted to study for the priesthood. The Bishop, unwilling to deprive Germany of an Emperor who was at once its happiness and its glory, objected to Henry's plan, but Henry insisted. Then, the Mishop asked the Emperor to present himself at the Cathedral and, at the appointed time and place, asked him if he were willing to obey him in all things. Henry promised it. "Then," replied the Bishop, "I command you always to govern your empire as you have done heretofore." The Emperor was utterly disappointed, but, to give some reality to his wish to be a priest, he established a foundation for the perpetual support of a priest who would officiate as a prist in his name.

REVERENCE FOR THE PRIESTHOOD.

Daniel O'Connell never presented himself at the Court in London without being escorted by a priest. At political banquets, he always gave the priest a place of honor, and would not sit down to the banquet until the priest had said grace.

FATHER AURIAN.

Under the reign of Terror of the French Revolution, Father Aurian, a priest of Vendee, was celebrating Mass when soldiers came to seize him. At once he left the altar, escaped through a sacristy window, and swan across the river to seek refuge ni the mountains. One of the soldiers, determined to catch him, followed him into the river. When the priest had safely reached the mountain, he heard pitiful cries for help, and saw the soldier in danger of drowning. Without a moment's hesitation, the Father threw himself into the water and rescued the drowning man. "You saved my life," said the soldier, upon recognizing the priest whom he had tried to capture. "People lie when they talk ill of persons like you." "I have but done my duty," replied the priest. "Go, and spend not, in the persecution of good people, the life it was my duty and pleasure to save."

THE HEART OF A PRIEST.

After the French Revolution, an old beggar by the name of Jean-Louis, was seen day after day sitting at the entrance to the Cathedral of St. John at Lyons. Father Sorel de Vabriant gave him an alms every day. This lasted for twenty-five years. One day Father Sorel failing to see his

poor friend and fearing he might be ill, looked him up and found him in a miserable shanty, stretched out on a bundle of straw. "You are very kind, Father," said the old man, "to think of a poor beggar like me. Alas, I have lived my life, and there is no forgiveness for my sins." The Father encouraged him. "But," replied Jean-Louis, "if you but knew the horrible story of my life, you would think as I do. Son of a poor winegrower in Burgundy, I became the trusted servant of a couple belonging to the nobility. To escape death, they sought refuge in Lyons, where they hoped to remain unnoticed, and took me with them. Think of it, Father, I betrayed them, I denounced them, I led them to the scaffold where they were executed for no other crime that of loving their God and their country. As a reward for my loathsome treason, I received all they possessed. This wealth I squandered, I do not know how, and, broken down by health, deserted by my false friends, I was compelled to beg for a living. The idea of my crime haunts me day and night, for they were two good masters." Saying this, he stepped up to an oil painting covered with a veil, and showed the picture. "This is my father! This is my mother," cried out Father Sorel. "I murdered them," rejoined Jean-Louis. "Take revenge Father! And you wish that God should forgive me?" The priest, overcoming the feelings which welled up from his heart, embraced the dying man, moistening his face with his tears. "Jean-Louis, I forgive you, and God will forgive you too, if only you will make your confession, with sincere contrition for your past sins." Within a half hour Father Sorel had reconciled to God the murderer of his father and mother.

Such is the heart of a priest.

THE MOUNTAIN THAT LEADS TO GOD.

There is a mountain in this vicinity known by every Cheyenne. The moutnin is high and strong and many years old. Our forefathers knew it as well as we do. When children, we went out hunting, and cared not whether we knew the way or not. When men, we went out to meet our foes, no matter where they came from Though the way ran high up and low down, our hearts trembled not on account of the road be- the mountain was ever a safe guide to us and never failed us. When far away, on seeing it, our hearts leaped for joy, because the mountain was the beacon which told us that our home came nearer. In summer the thunder shook it from head to foot and fire bored holes in its sides. But the noise soon passed away and the mountain stood there. In winter the storms rushed around it to bury it out of our sight and covered it with layer upon layer of snow; with difficulty could we distinguish it from the other mountains. Only its

height told us that it was our mountain. But during the spring all the snow disappeared and the mountain, covered with green grass, stood there before us as before and the trees upon it stood firmer. This mountain is the priest of God. White and Indian speak evil of him; they want to drive him from our hearts, but we know he has but one word, and his heart is as firm as a rock. He comes to teach us, and what the mountain is in our journeys, that is his word. He is the mountain that leads us to God.

WANTED, CATHOLIC MISSIONARIES FOR CHINA.

Washington.—"Unless Catholic missionaries come to China in great numbers very soon, it may be too late." This is the statement of Joseph Lo Pah-Hung, K. S. G., head of the Shanghai chamber of commerce, who visited the United States on his way to Rome.

"It is already too late in Japan," said Mr. Lo. "Modern learning with its atheism has swept completely across Japan. That nation is completely immersed in materialism. As soon as China can adjust her internal difficulties she will enter a period of commercial prosperity. Even now the culture of Europe and America is being brought into the country by the returned university students. The whole nation is anxious for western civilization. Unless they receive Catholic civilization the Chinese will become materialists as have their Japanese neighbors.

"The returned student is an important factor in the future life of China. If we can get a great proportion of these young men into Catholic universities they will bring the proper code of ethics, the true principles of government back to the Orient. If every Catholic university in America would provide an education for but one Chinese youth, great good would be done. Returned students are securing the positions of influence in China. If these students judge right and wrong by Catholic principles China will be safe.

"English speaking missionaries are most valuable to the Church because every Chinese wishes to learn English. Everything points to favorable opportunities for American foreign missionaries if only the American people will support them and enable them to take advantage of these conditions.

"Unless the present situation in China is handled most carefully by the foreign powers a coalition of China and the Soviet government of Russia probably will result. Armed interference or any untoward movement on the part of the foreign powers might prove most disastrous to China's welfare. Bolshevist agents are flooding the nation with soviet propaganda and the masses are inflamed against foreign capitalists. Any action which might be misconstrued easily could swing the mob in favor of Russia."

THE CATECHUMENATE IN CHINA.

By JOSEPH JANSEN, S. V. D., Catholic Mission, Kwangchow, Honan, China.

It is probable that, while reading **Our Missions** or some other missionary magazine, you have frequently come across the word "catechumenate," without, perhaps, understanding its meaning. Let me explain it for you.

It is the custom, in many missions in China and other foreign lands, to employ catechists—that is, native men and women who know their catechism well—to teach the catechism and prayers to new converts. These converts, previous to baptism, are called catechumens. Now when these catechumens have learned the greater part of the catechism and the daily prayers by heart, the missionary summons them, from many villages in his district, to the central mission compound. Here separate quarters are provided for the men and women. Sometimes there are as many as five hundred catechumens housed in the mission station at one time. These people form a great big family, which the missionary is called upon to look out for during the some three or four weeks of their stay at the mission. Within these three of four weeks everything possible is done to prepare the catechumens well for the great event of their Baptism.

From the description given above you will gather that a catechumenate is nothing else than a boarding-school where religion is taught. Yet it is the strangest kind of boarding-school that you could dream of. I wish you could visit our catechumenate, here in Kwangchow, two or three days after its opening, when things are in full swing. Imagine a long, narrow house, with brick floors, and with windows in which tissue paper serves the purpose of glass. In this room there are ten or twelve board tables; and sitting on long benches along these tables, there is a crowd of no fewer than one hundred and thirty men and boys—bright-eyed and ruddy-cheeked little lads beside gray-haired and wrinkled-faced old men, with representatives of every intermediate age. They are engaged in study. Each of them has a thin little book open on the table in front of him, and each is hard at work committing to memory the text of the book, which consists of strange hieroglyphs and odd, twisty signs which the Chinese use in writing their language. It is the catechism. You would be astounded and edified to witness the zeal and diligence of these "pupils." Very few of them have ever learned to read, and for that reason the work is

doubly hard; but nothing daunts them. At one end of the long room there is a platform surmounted by a table and a chair. At this table a catechist sits continually; and he is never idle, since he must give individual attention to each of his many pupils. When any of them has learned the question and answer asigned to him, he goes to the teacher's desk, hands his book to the latter, then turns his back to him and recites the respective passage. If the "pupil" knows the lesson well, another is given to him and he returns to his place and begins repeating the passage over and over, shouting it at the top of his voice. Nobody in the room is disturbed thereby, for all are doing the same thing. It is very affecting to see the humility and docility of old men, studying the catechism on the same bench with their grandchildren.

In another part of the mission compound there is another large hall in which the women and girls are engaged in the same way as the men.

Four times a day both the men and the women catechuments gather in the church, where they kneel or sit on tiny benches no more than six inches high. During these periods the missionary instructs the catechumens by explaining as clearly as possible every word of the catechism. After each instruction he tests the knowledge and understanding of the people in the passages he has just explained. Occasionally, too, he gets very amusing answers from the catechumens; but ordinarily the readiness with which our Chinese converts grasp the teachings of the Catholic Faith is a source of real joy for the missionaries. Our people readily learn to think in a Catholic way. They accept the teachings of the Church at their full value, and their religion soon becomes a part of their lives—the most important part.

In the evenings, when it begins to grow dusk, the missionary visits each of the study-halls and examines the catechumens on the matter treated of during the day. After supper, when it has grown too dark for study (since the missionary is generally too poor to have lamps to light the study-halls), the catechumens are permitted to relax from their studies by listening to the catechist, who reads by the light of a candle chapter after chapter of Bible history. The wonderful stories contained in the Holy Book make a deep impression on the simple, unspoiled hearts of our catechumens. Very often tears may be seen streaming from their eyes, while some touching passage referring to the life and passion of our Lord is being read or explained to them. They understand the Scriptures better than we do, because the conditions which prevailed in Palestine during scriptural times very closely resemble the conditions as they

are today in China. The Chinese are noted for the tenaciousness of their memories, and they never forget what they learn during the catechumenate exercises. This month of study and prayer is like a long retreat for them, exerting a beneficial influence over their entire future lives.

To follow the catechumenate exercises faithfully entails for our converts many a sacrifice and self denial which even the best among Catholics in this country would be loath to bear. Remember that, due to their great poverty, our Chinese need every cent that they can earn. But in order to attend the catechumenate they must be away from their work for an entire month. Moreover, it very often happens that, due to lack of adequate room in the mission, the only way we can provide beds for our catechumens is to spread straw on the floor, for them to lie on. All the catechumenate buildings are unheated, and, since we cannot afford to furnish bed-covers, many of the catechumens are compelled to suffer to a considerable degree from the cold. The food which we give them is of the simplest kind, consisting of rice or biscuits made from the coarsest flour, with a bowl of vegetables boiled in water for each, and a bit of salt pickle to serve as seasoning. All except the very poorest are obliged to pay for the food they receive. Our catechumens bear all these sacrifices cheerfully, and they consider themselves amply repaid when the great day of their Baptism arrives and the holy water which cleanses their souls from sin flows over their foreheads. This is also a day of great joy for the missionary: for he realizes that this is the very thing that he has come to China to accomplish, to garner in the wonderful harvest of souls dear to his Divine Master. The harvest in our dear Honan mission is truly ripe and ready to reap. Pray the Lord of the harvest to send laborers into the harvest.

LESSON TWENTY-SIXTH

ON MATRIMONY.

282-283 Q. When God had created heaven and earth and all things, He "created man to His own image and likeness; to the image of God He created him; male and female He created them. And God blessed them saying: Increase and multiply, and fill the earth."[1]

From these words we learn that:

1. Marriage is a union of one man and one woman, since God united one man and one woman in the persons of Adam and Eve;

2. The main purpose of marriage is the bringing up of children. This is evident from the blessing pronounced by God upon the married couple: "Increase and multiply and fill the earth";

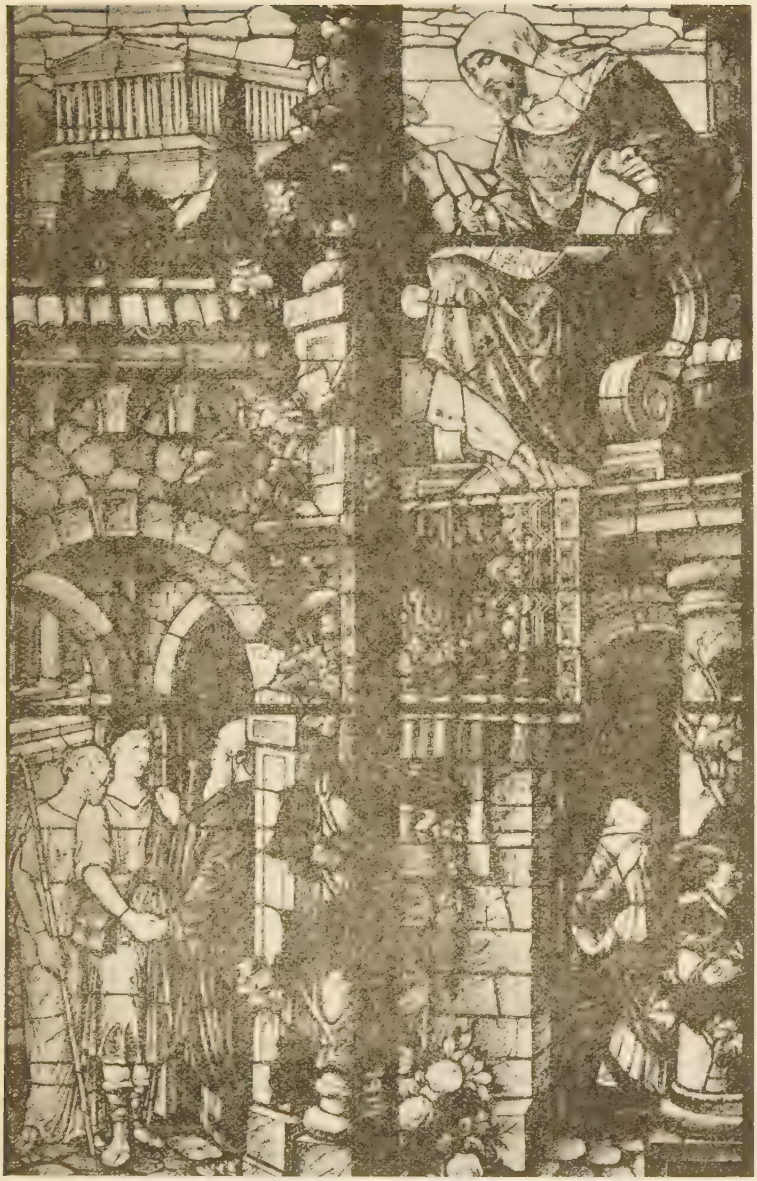
3. Marriage is a lifelong union, since (a) it was instituted by God and "what God hath joined together, let not man put asunder";[2] (b) it was instituted for the purpose of bringing up children; but to educate children both father and mother are needed.

4. Marriage is sacred, because (a) it was instituted by God, and (b) it was primarily intended to perpetuate the creative act of God and to bring up children in the knowledge, fear, and love, of God.

Marriage has at all times been regarded as something sacred, even among savage tribes. Hence, it has usually been celebrated with religious ceremonies.

Marriage became more sacred than ever in the New Testament when Christ raised it to the dignity of a Sacrament for His followers. This means (a) that the Sacrament of Matrimony is a sacrament which unites a Christian man and woman in lawful marriage; (b) that Christ made the marriage contract a source of grace; (c) that a Christian man and woman cannot be united in lawful marriage in any other way than by the Sacrament of Matrimony. To sum up: **What is the Sacrament of Matrimony? The Sacrament of Matrimony is the Sacrament which unites a Christian man and woman in lawful marriage.** (282 Q.)

1 Gen. I., 27, 28.
2 Matt. XIX., 6.



Cathedral of St. Helena. F. X. Zettler & Co.

THE SACRAMENT OF MATRIMONY.

In the upper part of this picture, you see St. Paul writing his letter to the Ephesians, in which he speaks of the Sacrament of Matrimony. In the lower part of the picture, you see the young man who leaves father and mother, and goes to marry his intended. The temple you see opposite St. Paul is the famous temple of Ephesus in honor of the pagan goddess Diana, one of the Seven Wonders of the ancient world. The construction of the temple is said to have lasted 120 years. It was 250'x425'. It contained a statue of Diana made of ivory, decorated with exquisitely wrought golden ornaments.

Can a Christian man and woman be united in lawful marriage in any other way than by the Sacrament of Matrimony? A Christian man and woman cannot be united in lawful marriage in any other way than by the Sacrament of Matrimony, because Christ raised marriage to the dignity of a Sacrament. (283 Q.)

282, 283 Q. What blessing did God pronounce on the first married couple? Prove that marriage is the union of one man and one woman. What is the main purpose of marriage? Prove that marriage is a lifelong union. Why is marriage sacred? When did marriage become more sacred? What follows from the fact that Christ raised marriage to the dignity of a Sacrament?

As stated above, Marriage by its divine institution and by its purpose is a lifelong union. It was so in the beginning.

Moses permitted a man to write a bill of divorce and put away his wife. But when Christ came to fulfill the Law, He stated plainly that: (a) it was not so from the beginning of the creation; (b) it had been done only "because of the hardness of heart of the Jews;"[1] (c) it was not to be done now; now, as in the beginning, "man shall leave father and mother and shall cleave to his wife," and "What God hath joined together, let not man put asunder."[2] In accordance with this, when a Christian man and woman have been united and have lived in lawful marriage, the bond of their Christian marriage cannot be broken, or dissolved, by any human power, whether of Church or State. So: **Can the bond of Christian marriage be dissolved by any human power? The bond of Christian marriage cannot be dissolved by any human power.** (284 Q.)

284 Q. Why did Moses permit man to write a bill of divorce and put away his wife? Was this so from the beginning? Is it to be so now? When a Christian man and woman have been united and have lived in lawful marriage, can the bond of their Christian marriage be dissolved by any human power whether of Church or of State?

285 Q. As stated above, Christ raised marriage to the dignity of a Sacrament and thereby made it a source of grace. What grace does the Sacrament of Matrimony give? Like all other Sacraments of the living, Matrimony gives an increase of sanctifying grace with all the inestimable benefits, this implies, as explained repeatedly before. Besides this, the Sacrament of Matrimony gives a special sacramental grace, namely:

1. **To sanctify the love of husband and wife, and thereby** make it less selfish and more lasting;

1 Mark X., 5.
2 Mark X., 7, 9.

2. To give husband and wife grace to bear with each other's weaknesses.

3. To enable them to bring up their children in the fear and love of God. So: **Which are the effects of the Sacrament of Matrimony? The effects of the Sacrament of Matrimony are: 1. To sanctify the love of husband and wife; 2. To give them grace to bear with each other's weaknesses; 3. To enable them to bring up their children in the fear and love of God.** (285 Q.)

285 Q. Besides increasing sanctifying grace, what special grace does the Sacrament of Matrimony give?

To convince oneself of the power and efficacy of the grace given in the Sacrament of Matrimony, one has but to look about him. Persons who receive the Sacrament of Matrimony worthily, as a rule, raise their families in the fear and love of God, live in peace and friendship till death; while others frequently quarrel, keep on quarreling, bring their quarrels to the Court, get a divorce and remarry.

286 Q. Matrimony being a Sacrament of the living must be received in the state of grace. Besides, it is necessary also to comply with the laws of the Church about the time and manner of contracting marriage. These laws will be explained under questions 403-407.

To receive the Sacrament of Matrimony worthily is it necessary to be in the state of grace? To receive the Sacrament of Matrimony worthily it is necessary to be in the state of grace, and it is necessary also to comply with the laws of the Church. (286 Q.)

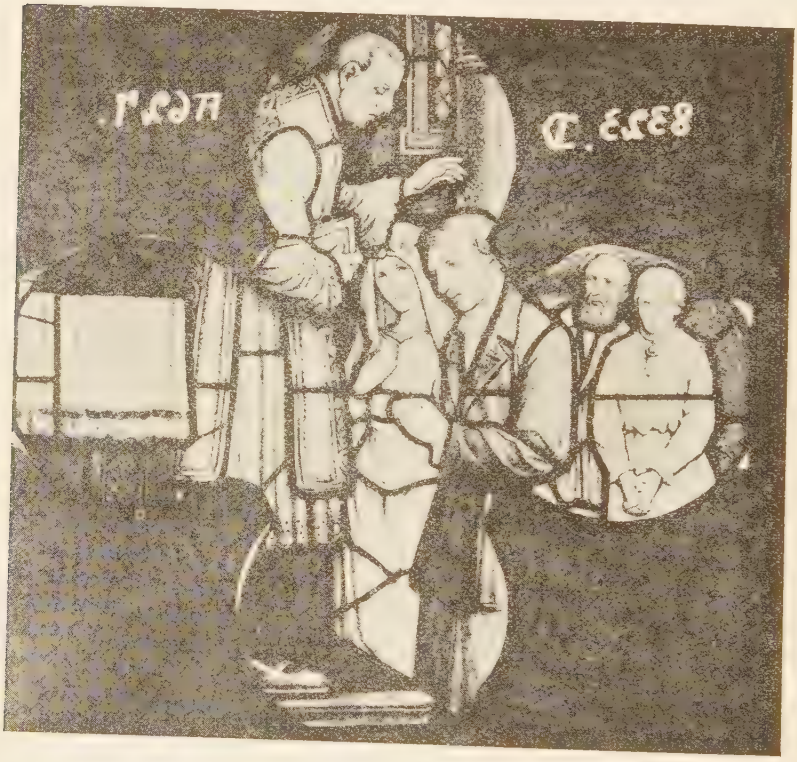
286 Q. Why must one be in the state of grace to receive the Sacrament of Matrimony? With what laws must one comply when receiving the Sacrament of Matrimony?

287 Q. The State has not the right to make laws changing the nature of marriage; therefore, the State cannot make marriage a temporary or dissoluble contract by breaking the marriage bond and granting divorce. However, the State may make laws concerning the property of married people, the civil rights of the husband, of the wife, of the children, and all other civil effects of marriage. The State has no more right to make laws concerning the Sacrament of Matrimony than about the Sacrament of Baptism, or Penance,etc. The Church alone has the right to make laws concerning the Sacrament of Matrimony. So: **Who has the right to make laws concerning the Sacrament of marriage? The Church alone has the right to make laws concerning the Sacrament of marriage, though the State also has the right**

to make laws concerning the civil effects of the marriage contract. (287 Q.)

287 Q. Who has the right to make laws concerning the Sacrament of Baptism or Matrimony? Has the State any right to make laws concerning the Sacrament of Matrimony? Has the State the right to make laws changing the nature of marriage?

288 Q. The marriage laws of the Church forbid the marriage of Catholics with non-Catholics, whether they belong to a different religion or to no religion at all. Thus, the



Cathedral of St. Helena. F. X. Zettler & Co.

CONTRACTING MARRIAGE.

Church forbids the marriage of Catholics with Protestants of the various denominations, Unitarians, Jews, Mohammedans, Buddhists, etc.

The Church forbids the marriage of Catholics with persons of a different religion or no religion at all because, from her experience of nineteen hundred years, she knows that the marriage of Catholics with non-Catholics often, very often, generally, makes Catholic persons become **indifferent** to their

Catholic belief, not caring whether they belong to the Catholic religion or any other; makes them neglect saying their prayers, hearing Mass on Sundays and Holydays of obligation, receiving the Sacraments, keeping the days of fasting and abstinence, and thus gradually **makes them lose the faith**; marriage of Catholics with non-Catholics frequently leads to **the neglect of the religious education of the children**, especially when the Catholic party dies when the children are still young.

So: **Does the Church forbid the marriage of Catholics with persons who have a different religion or no religion at all? The Church does forbid the marriage of Catholics with persons who have a different religion or no religion at all.** (288 Q.)

Why does the Church forbid the marriage of Catholics with persons who have a different religion or no religion at all? The Church forbids the marriage of Catholics with persons who have a different religion or no religion at all, because such marriages generally lead to indifference, loss of faith, and to the neglect of the religious education of the children. (289 Q.)

288, 289 Q. Does the Church forbid the marriage of Catholics with non-Catholics? Give three reasons why the Church objects to such marriages.

290 Q. **Many marriages prove unhappy** because persons get married without taking the time to become well acquainted with one another, or **because they are entered into hastily**; and also **because they are entered into without worthy motives**, as for instance, when a man marries a woman for whom he does not care, because she is rich, or has good business, or to please a third person. So: **Why do many marriages prove unhappy? Many marriages prove unhappy because they are entered into hastily and without worthy motives.** (290 Q.)

290 Q. Give two reasons why many marriages prove unhappy.

291 Q. **Persons who think of marrying should ask God:**

1. **To grant them a pure intention**, that is, intention of entering upon marriage for the purpose of raising children in the knowledge, love, and fear, of God, and for mutual companionship on their way to Heaven;

2. To help them find the proper person for them to marry, or **to direct their choice.**

Persons who think of marrying should **seek the advice of their best friends on earth, that is, of their parents**, to profit by their experience; they should be **married by their own pastor**, in their own Church, after going to Confession, or

receiving the Sacrament of Penance, at the nuptial Mass, at which they should receive Holy Communion and the special blessing called the nuptial blessing.

So: How should Christians prepare for a holy and happy mariage? Christians should prepare for a holy and happy marriage by receiving the Sacraments of Penance and Holy Eucharist; by begging God to grant them a pure intention and to direct their choice; and by seeking the advice of their parents and the blessing of their pastor. (291 Q.)

291 Q. What Sacraments should one receive in preparation for a holy and happy marriage? What should persons who think of marrying beg of God? Whose advice should they seek? Whom should they ask to bless their marriage?

FOUND OUT IN TIME.

A rich young lady was engaged to be married to a man who held an appointment under the government. The day before the wedding several friends and members of the family were invited to an evening party at the house of the bride. In the course of the conversation, which for the most part was general, the bridegroom-elect all at once began to speak with contempt of religion, and ridicule religious ceremonies and customs. His betrothed was shocked and surprised at this, and she gently begged him not to talk in such a manner. But he gave her plainly to understand that, as a man of enlightenment and free thought, he had done away with those mummeries. The young lady was at first dumfounded, but quickly recovering her self possession, she said aloud: "A man who does not respect God or religion will assuredly not respect his wife. For this reason I cannot marry you." In vain her parents and others endeavored to persuade her to revoke her decision; she adhered to it, and thereby won the esteem of all who knew her.

—Anecdotes Spirago-Baxter..

"BE A BETTER WIFE.

Peace should prevail preeminently among the members of one household. A woman went to a saint and complained bitterly of her husband. The saint listened attentively to her without making any remark. Presently she asked him what he thought she had better do? The answer she received was this: "This is what I should advise you to do: Go home and be a better wife to your husband, then you will find he will be a better husband to you."

—Anecdotes, Spirago-Baxter.

STOPPED QUARRELING.

A married woman went to her pastor to tell him that she and her husband were frequently quarreling. The priest advised her to take a swallow of water in her mouth whenever her husband talked harshly to her, and not to swallow it until he had quieted down. The simple remedy worked to perfection and quarreling stopped entirely in that household.

THE RESULT OF A LENGTHY CONFESSION.

It is enjoined on persons intending to marry to prepare themselves for their nuptials by approaching the Sacrament of Penance. Two young people about to be married went to a church in Paris for confession previous to their wedding. The bridegroom had soon finished; the bride, on the contrary, remained a whole half hour in the confessional. Her betrothed grew impatient while waiting for her; and when she came out he said angrily that he did not want a girl for his wife who took half an hour to confess her sins. So the engagement was broken off. This incident got into the newspapers, and one of the richest merchants in Paris reading it, thought he would like to make the young lady's acquaintance. He obtained an introduction to her, and almost immediately offered himself as a suitor for her hand. The fact of her making so long a confession led him to think that a girl who prepared herself so conscientiously, and took so serious a view of an important step in life, would certainly prove an excellent and trustworthy wife. Thus it came to pass that the merchant proposed and was accepted by her in marriage. On their wedding-day the bride received numerous congratulations from persons moving in the best society in Paris. Her conscientiousness in approaching the Sacrament of Penance was the means of winning for her universal esteem and an affectionate and wealthy husband.

—Anecdotes, Spirago-Baxter.

LESSON TWENTY-SEVENTH

ON THE SACRAMENTALS.

292, 293 Q. In the preceding lessons we have studied the Sacraments. In the present lesson we shall study the sacramentals. Their very name tells you that sacramentals are different from the Sacraments, and yet somewhat akin to them.

Like the Sacraments, the sacramentals are instituted to enrich our soul with grace. Unlike the Sacraments, the sacramentals were not instituted by Christ, but set apart or blessed, or instituted by the Church. The Sacraments give grace of themselves when we put no obstacle in the way, as explained under question 147; the sacramentals excite in us good thoughts and increase devotion, and through these movements of the heart help us to obtain grace. In other words, the sacramentals excite in us pious dispositions by means of which we may obtain grace.

Thus, the Sacraments give grace directly; the sacramentals may obtain grace for us indirectly, through the good thoughts and devotion they excite. Here is an instance. On Ash Wednesday, James went to church to receive the blessed ashes. He heard the priest say: "Remember, O man, that thou art dust and unto dust thou shalt return." These words impressed him with a sense of his utter nothingness, with the uncertainty of life, the certainty of death, with the thoughts of Judgment, Heaven, and Hell; and he said a fervent act of contrition to implore the forgiveness of his sins, and firmly purposed to confess his sins and to amend his life. James obtained the forgiveness of his sins because of his act of perfect contrition; which contrition was excited in him through the thought of death so vividly recalled to his mind by the distribution of the ashes. So, James' justification was due directly to his contrition, and only indirectly to the distribution of the ashes. Had James been in the state of grace when he received the ashes, his contrition would have increased sanctifying grace in his soul.

We find something similar in the baptism of St. John the Baptist, which Scripture calls, "baptism of penance for the remission of sins."[1] At the baptism of John, sins were forgiven by the sentiments of penance, which sentiments of penance were excited by the baptism of John.

1 Luke III., 3.

Sometimes, sacramentals bring remission of the temporal punishment due to sin; but again, indirectly, through the penitential actions which accompany the sacramentals, as would be the long walk James had to make through muddy streets, in rain and wind, to go to the distribution of the ashes.

Sometimes the sacramentals may obtain for us protection from infection, contagion, storms, accidents, evil deeds of the devil.

In the matter of sacramentals we must beware of a double error. On the one hand, we must not attribute infallible efficacy to the sacramentals as we do to the Sacraments. In the Sacrament of Penance, when the priest says: "I forgive thee thy sins in the name of the Father, and of the Son, and of the Holy Ghost," the sins are forgiven. On the contrary, when you use holy water for protection against the devil, you implore the protection from Heaven through the use of holy water, but you are not always certain you will obtain it.

On the other hand, we should not forget that the sacramentals are more powerful to obtain results than are our prayers. Why are they? Why is holy water, for instance, more powerful to obtain protection from the evil one than are our private prayers? Because, when one uses holy water for protection from the evil spirits, his prayer is reinforced by the supplication of the Church, the beloved and spotless Spouse of Christ, in whose name the water was blessed; while one's private prayer is but the prayer of an individual, often a sinner at that.

So, bear always in mind that the prayers said at the blessing of sacramentals are said in the name of the Church, by her official representative, the priest or the bishop, and that the power of the sacramentals is derived from the efficacy of the prayer of the Church. The new Canon Law makes it plain that the favors obtained through the sacramentals are obtained through the intercession of the Church (Can. 1144.)

Thus, if private prayer is powerful, the sacramentals are more powerful, and the Sacraments are most powerful. Why? Because private prayers represent merely an individual, the sacramentals rest on the intercession of the Church, while the Sacraments are backed by the merits of Jesus Christ Himself. To sum up: **What is a sacramental? A sacramental is anything set apart or blessed by the Church to excite good thoughts and to increase devotion, and through these movements of the heart to remit venial sin.** (292 Q.)

What is the difference between the Sacraments and the sacramentals? The difference between the Sacraments and the sacramentals is: 1. The Sacraments were instituted by Jesus Christ and the sacramentals were instituted by the Church;

2. The Sacraments give grace of themselves when we place no obstacle in the way; the sacramentals excite in us pious dispositions, by means of which we may obtain grace. (293 Q.)

292, 293 Q. In what way are the sacramentals like the Sacraments? Who instituted the Sacraments? Who instituted the sacramentals? What do the Sacraments give of themselves when we put no obstacle in the way? Do the sacramentals give grace of themselves? What do the sacramentals do? How were sins forgiven at the baptism of John the Baptist? How may the sacramentals bring remission of the temporal punishment due to sin? Do the sacramentals give us protection from harm or from the devil? If not, what may they do? Do the sacramentals work out their effect infallibly? Are the sacramentals more powerful to obtain results than our own prayers? If so, why?

294-299 Q. The chief sacramental used in the Church is the sign of the Cross. We make the sign of the Cross by putting the right hand to the forehead, then on the breast, then to the left and right shoulders, saying: In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

In making the sign of the Cross, by saying: "In the name" we profess our belief in the Unity of God; by saying, "of the Father, and of the Son, and of the Holy Ghost," we express our belief in the three Divine Persons, or in the Trinity of God.

By bringing our hand down from the forehead to the breast, we recall that the Son of God came down from Heaven and became man for us, or recall the Incarnation.

By taking our hand from the left shoulder to the right shoulder, we finish making the sign of the Cross; by doing this we are reminded of Christ's death on the Cross, and show that we are Christians, or followers of Him Who died on the Cross. To sum up: **Which is the chief sacramental used in the Church? The chief sacramental used in the Church is the sign of the Cross.** (294 Q.)

How do we make the sign of the Cross? We make the sign of the Cross by putting the right hand to the forehead, then on the breast, and then to the left and right shoulders, saying, In the name of the Father, and of the Son, and of the Holy Ghost. Amen. (295 Q.)

Why do we make the sign of the Cross? We make the sign of the Cross to show that we are Christians and to profess our belief in the chief mysteries of our religion. (296 Q.)

How is the sign of the Cross a profession of faith in the chief mysteries of our religion? The sign of the Cross is a profession of faith in the chief mysteries of our religion because it expresses the mysteries of the Unity and Trinity of God and of the Incarnation and death of our Lord. (297 Q.)

How does the sign of the Cross express the mystery of the Unity and Trinity of God? The words, "In the name" express the Unity of God; the words that follow, "of the Father, and of the Son, and of the Holy Ghost," express the mystery of the Trinity. (298 Q.)

How does the sign of the Cross express the mystery of the Incarnation? The sign of the Cross expresses the mystery of the Incarnation by reminding us that the Son of God, having become man, suffered death on the cross. (299 Q.)

By taking our hand from the left shoulder to the right shoulder, we signify also that Christ has brought us from the slavery of the devil to the state of children of God, or signify the mystery of the Redemption. An indulgence of fifty days can be gained by making the sign of the Cross.

294-299 Q. Which is the chief sacramental used in the Church? How do we profess our belief in the unity of God in the sign of the Cross? How do we profess our belief in the Trinity of God in making the sign of the Cross? What do we recall by bringing our hand down from the forehead to the breast? Of what are we reminded by making the sign of the Cross on ourselves? What do we signify by taking our hand from the left shoulder to the right shoulder? What indulgence can be gained by making the sign of the Cross?

300, 301 Q. Another sacramental in very frequent use is holy water. Holy water is water blessed by the priest with solemn prayer to beg God's blessing on those who use it, and protection from the devil, or the powers of darkness. From the formula for the blessing of holy water we learn that the Church blesses water "for the salvation of the faithful, for their health of body and soul, to put to flight the devil, to keep away all uncleanness, infection, sickness, to obtain the protection of the Holy Ghost." To sum up: **What other sacramental is in very frequent use? Another sacramental in very frequent use is holy water.** (300 Q.)

What is holy water? Holy water is water blessed by the priest with solemn prayer to beg God's blessing on those who use it, and protection from the powers of darkness. (301 Q.)

An indulgence of one hundred days can be gained by making the sign of the Cross with holy water.

300, 301 Q. What does the priest ask of God in blessing water? What indulgences can be gained by making the sign of the Cross with holy water?

The faithful should always have holy water in their homes, not corked up in a bottle and hidden away in a closet, but in a holy water font, in the parlor or the bedroom, or better still in both. We should not only have holy water but we should use it, we should bless ourselves with it the first

COPY OF PAINTING OVER MAIN ALTAR AT PARAY-LE-MONIAL, FRANCE.

thing in the morning, the last thing at night, whenever the occasion presents itself, especially during storms and the like.

302 Q. Besides the sign of the Cross and holy water there are many other sacramentals, such as blessed candles, etc. **Candles** are blessed on the feast of the Purification of the Blessed Virgin Mary. This feast is popularly known as Candle-

mas Day, because before the Mass of that day the Church blesses all candles to be used in the Church during the year. Candles are blessed on that day because it is the anniversary of the Purification of the Blessed Virgin and the Presentation of the Child Jesus in the Temple, on which day Christ, the Light of the world, was brought into the Temple of Jerusalem.

In the blessing of the candles the Church says, among other things: "Deign, we humbly beseech thee, to bless and sanctify these candles for the uses of men, for the health of bodies and souls . . . to deliver men from spiritual blindness . ."

Ashes are blessed on Ash Wednesday, the first day of the penitential season of Lent. In Scripture ashes signify penance. Hence, the expression "doing penance in sackcloth and ashes."

Palms are blessed on Palm Sunday, the Sunday immediately preceding Easter, to recall to mind the triumphal entry of our Lord into Jerusalem, amidst multitudes carrying palms, and strewing them in His way, and crying out: "Hosanna to the Son of David; Blessed is He that cometh in the name of the Lord!"

A crucifix is a cross having on it a figure of Christ crucified. There should be a crucifix, blessed crucifix, in every Catholic home, not only in the bedrooms but in the living room as well.

Images of the Sacred Heart represent our Lord showing His Sacred Heart surrounded with a crown of thorns, surmounted with a cross, emitting flames of fire. In the devotion to the Sacred Heart we honor the bodily Heart of Jesus. The Heart of Jesus is worthy of honor and adoration because it is the Heart of the Person of the Son of God. We honor the Sacred Heart of Jesus because it is the symbol of His love for us. The excellence of the devotion to the Sacred Heart consists in proposing a most striking and powerful means to make us return love for love. Everyone, be he civilized or savage, understands the language of the heart. In our Rocky Mountains, the symbol of the Sacred Heart of Jesus drew tears from the uncultured Indians who understood its meaning at a glance. By the wonderful influence of this Sacred Symbol, Father De Smet converted a whole tribe, which, to the present day, will be called by no other name but that of the Sacred Heart.

The devotion to the Sacred Heart has existed in the Church from the days of St. John and St. Paul. However, it remained a private devotion until the time when St. John Eudes obtained a special office in honor of the Sacred Hearts of Jesus and

Mary. The public devotion to the Sacred Heart as we have it in the Church today, was propogated especially through St. Margaret Mary, (1647-1690), a humble nun of the Visitation, who lived at Paray-le-Monial in France. As shown in the picture, our Lord appeared to her, and said: "See this Heart, which has loved men so much, that it has suffered everything, has given all its treasures, and has made every effort to prove that love to them. In return, I receive from the greater part only ingratitude, contempt, irreverence, sacrilege, and coldness, in this Sacrament of Love. But, what pains me most is that even hearts which are consecrated to Me treat Me so. For this reason, I wish that the First Friday after the octave of the Blessed Sacrament be consecrated as a festival in honor of My Heart, by receiving communion on that day, and by making a solemn act of reparation for all the indignities it has received during the time it has been exposed upon My Altars. I promise that My Heart shall pour forth its divine Love upon all who will render It this honor, and lead others to do the same."

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Blessings are, first of all, to be given to Catholics; they may also be given to catechumens, and, where there is no prohibition of the Church, also to non-Catholics to obtain the light of faith and together with it bodily health. (Canon 1149).

Consecrated objects, and objects rendered sacred by blessing, must be treated with reverence, and they are not to be used for profane purposes nor for purposes for which they are not intended, though these objects be owned by private individuals. (Canon 1150).

SCAPULARS.

A scapular is a part of the religious habit covering the shoulders, being part in front and part behind. The small scapular worn by the ordinary faithful consists of two small squares of woolen cloth joined by two strings. The most celebrated scapular is that of the Carmelites, said to have been miraculously given to St. Simon Stock, General of the Carmelite Order, who died in 1250. It is also called the brown scapular, because the cloth squares are usually brown, though they also may be black.

The wearing of this scapular is enriched by many indulgences. To gain these indulgences, one must be enrolled in the scapular by a priest who has this special faculty; must wear it, and have his or her name inscribed in the album of the Confraternity of the scapular of Mt. Carmel. By wearing

the scapular of Mt. Carmel one also shares in all the spiritual favors and merits of the Carmelite Order. We wear the scapular of the Blessed Virgin of Mt. Carmel in honor of the Blessed Virgin and to obtain her special protection in life and death. Books have been filled with instances of the wonderful protection given by the Blessed Virgin to those who wear her scapular.

Besides the scapular of Mt. Carmel, there are four other scapulars in frequent use: 1. That of the Trinity made of white linen with a red cross; 2. The Servite Scapular of the Seven Dolors; 3. That of the Immaculate Conception; 4. The red scapular, in commemoration of the Passion.

When one's scapular is lost or worn out, one must procure a new scapular and wear it to gain the indulgences anew. The new scapular need not be blessed, except it be the scapular of the Blessed Trinity.

Since December 16, 1910, it is permitted to wear, instead of one or more of the small scapulars, a single medal of metal. This scapular medal must have on one side a representation of Jesus Christ with His Most Sacred Heart and on the other any image of Mary the Mother of God. All the persons who have been validly invested with a blessed woolen scapular may replace such by this scapular medal. The medal must be blessed by a priest possessing the faculty to bless and invest with the scapular or scapulars, which the medal is to replace. If the medal is to be worn instead of a number of different scapulars, it must receive the blessing that would be attached to each of them. this means as many blessings as the number of scapulars it replaces. For each blessing a sign of the Cross suffices. This scapular medal must also be worn constantly, either about the neck or in some other seemly manner, and with it may be gained all the indulgences and privileges of the small scapulars, without exception.

THE ROSARY.

The Rosary is a devotion in which fifteen decades are recited. A decade is composed of One Our Father, ten Hail Marys, and one Glory be to the Father. Each decade is accompanied by meditation on one of fifteen mysteries of Our Lord and the Blessed Virgin. The fifteen mysteries are divided into the five joyful, the five sorrowful, and the five glorious mysteries.

The five joyful mysteries are: 1. The Annunciation; 2. The Visitation; 3. The Birth of Jesus Christ in Bethlehem; 4. The Presentation of our Blessed Lord in the Temple; 5. The Finding of the Child Jesus in the Temple.

The five sorrowful mysteries are: 1. The Prayer and Bloody Sweat of our Blessed Savior in the Garden; 2. The Scourging of our Blessed Lord at the Pillar; 3. The Crowning of our Blessed Savior with thorns; 4. Jesus carrying His Cross; 5. The Crucifixion of Our Lord Jesus Christ.

The five glorious mysteries are: 1. The Resurrection of Our Lord from the dead; 2. The Ascension of Christ into Heaven; 3. The Descent of the Holy Ghost upon the Apostles; 4. The Assumption of the Blessed Virgin Mary into Heaven; 5. The Coronation of the Blessed Virgin Mary in Heaven.

On Sundays, we recite the five joyful mysteries from the first Sunday of Advent to the first Sunday of Lent; the five sorrowful mysteries from the first Sunday of Lent to Easter Sunday exclusively; the five glorious mysteries from Easter Sunday to the first Sunday of Advent exclusively.

On Weekdays, we recite the five joyful mysteries on Mondays and Thursdays; the five sorrowful mysteries on Tuesdays and Fridays; the five glorious mysteries on Wednesdays and Saturdays.

Are there other sacramentals besides the sign of the Cross and holy water?

Besides the sign of the Cross and holy water there are many other sacramentals, such as blessed candles, ashes, palms, crucifixes, images of the Blessed Virgin and of the saints, rosaries, and scapulars. (302 Q.)

302 Q. When are candles blessed? Why is that day called Candlemass Day? Why are candles blessed on that day? When are the ashes blessed? What do ashes signify? Why are palms blessed on Palm Sunday? What is the difference between a cross and a crucifix? What do images of the Sacred Heart represent? What do we honor in the devotion to the Sacred Heart? Why is the Heart of Jesus worthy of adoration? Why do we honor the Sacred Heart of Jesus? In what does the excellence of the devotion to the Sacred Heart consist? Is the devotion to the Sacred Heart something new in the Church? When did the devotion to the Sacred Heart become a public devotion? Who propagated the public devotion to the Sacred Heart as we have it in the Church to-day? May blessings be given to non-Catholics? May consecrated and blessed objects be used for purposes for which they are not intended? Which is the most celebrated scapular? To whom was the Carmelite scapular given? Why is it called the brown scapular? What is required to gain the indulgence of the brown scapular? In what spiritual favors and merits does one share by wearing the scapular of Mount Carmel? In whose honor do we wear the scapular of Mount Carmel? When the scapular of Mount Carmel is worn out, must the new one be blesed? When did it become lawful to wear a scapular medal instead of a scapular? What must be represented on the scapular medal? By whom must a scapular medal be blessed? How must a scapular medal be worn? How many decades does the Rosary contain? Of what is a decade composed? How are the fifteen mysteries of the Rosary divided? Can you repeat the fifteen mysteries? What mysteries do we recit on Sundays? On what days of the week do we reeite the five joyful mysteries? On what days of the week do we recite the five sorrowful mysteries? On what days of the week do we recite the five glorious myseries?

THE EMPEROR CONSTANTINE'S VISION.

The sign of the cross conveys a blessing. In the year 312, Constantine the Great marched with his army against his enemy Maxentius. Before the battle outside the walls of Rome, both he and all his troops saw a shining cross in the heavens with these words: "In this conquer." Immediately Constantine had a cross placed on the standards of his army, and he gained the victory over the opposing host. To this incident the origin of our ecclesiastical banners may perhaps be ascribed. We should often defeat our spiritual foes if in moments of temptation we made the sign of the cross.

APOSTOLIC ORIGIN OF THE SIGN OF THE CROSS.

Nicephorus writes that St. John the Evangelist made upon himself the sign of the cross, before dying. Hilduin says St. Paul used this same sign to restore sight to a blind man. "The sign of the cross," says St. Ignatius, disciple of St. John, "is the trophy raised against the power of the prince of this world; when he sees it, he is afraid; when he even hears of it, he is filled with terror."

THE DYING OFFICER AND THE CRUCIFIX.

A few years ago there lived an officer in one of our large towns who, though brought up as a Catholic, was a sworn enemy to religion and never said a prayer. He had a servant who, unlike his master, had not belied his early training, but every day said his prayers devoutly before a crucifix which he had hung upon the wall of the little room where he slept. When the officer saw the crucifix he ordered it to be instantly taken down. Not long after he became dangerously ill, and grew rapidly worse, so that the doctor declared that his case was hopeless, and in fact he had but a few hours to live. Then his pious servant resolved to make an earnest attempt to save his master's soul. Going close up to him he said: "Sir, there is someone waiting outside, no other than your best friend: he is most desirous to come in and be reconciled to you. May I admit him?" The sick man was much surprised; he wondered who it could be who wanted to see him, and told his man to show the stranger in. Then the servant hastened to fetch his crucifix which used to hang on the wall, and bringing it to his master, he held it up before him, saying: "O dear sir, here is your best friend, one who your whole life long has shown you so much kindness and bestowed so many benefits upon you, and whom you nevertheless have hitherto only repulsed and persecuted. He is infinitely merciful; He longs to be reconciled

to you before your death. Do not turn Him away this time." And now behold a miracle of grace; the dying man took the crucifix in his hand, kissed it with tears in his eyes, and told his servant to go at once and bring a priest. The priest came without delay, the officer made a humble and contrite confession of the sins of his past life and expired in the best dispositions. How well it is when impenitent sinners upon their deathbed are openly exhorted by their friends or attendants to repent and be converted! Those who refrain from speaking through false delicacy, or a fear of giving offense, are no true friends to the sick person.

—Anecdotes, Spirago-Baxter.

HOLY WATER AND THE GRASSHOPPERS.

The efficacy of holy water in protecting us and driving the demons away, is well illustrated in the following anecdote. St. Apraates, a solitary in the desert near Antioch, was appealed to by a farmer to help him war doff the annual onslaught of the grasshoppers on his crops. The saint, bidding the man trust in God, directed that a pitcher of water be brought, and into it he put some salt and prayed over it and blessed it. He then directed the farmer to take the pitcher and sprinkle the water around the boundaries of his estate. Presently the grasshoppers arrived, darkened the air, and covered the country; but not a single one succeeded in crossing the limits of our laborer's fields, and such as made the attempt were thrown back as if by an invisible agency.

ST. BLASE CURES A BOY.

The Sacramentals often deliver from bodily ills. St. Blase was the Bishop of Sebaste, in Asia Minor, in the commencement of the fourth century. He was a physician before he became a priest. One day a woman came to him bringing with her a boy in whose throat a fish-bone had stuck, causing it to swell so as to endanger his life. On her knees she entreated the bishop to do something for the child. St. Blase called for two tapers, which he lighted and held crosswise under the boy's chin; he then recited some prayers and gave him his blessing. Almost immediately the fish-bone loosened and was easily removed; the boy experienced no ill effects from the accident. In commemoration of this incident it is customary in many churches for priests on the 3rd of February, the day after the Purification, to give the blessing of St. Blase to the people, at the same time praying that it may please God to deliver all present from diseases of the throat.

THE CONVERSION OF ALPHONSUS RATISBONNE.

The use of consecrated objects is often a means of grace. The wonderful conversion of Alphonsus Ratisbonne in the year 1842, in Rome, affords proof of the profit to be derived from the sacramentals. He was an Alsatian Jew; his calling was that of a commercial traveler. When he was twenty-eight years old he had to go to Rome on business; while there he went to see a friend whom he had known from boyhood, who had entered upon a literary career, and become a Catholic. This friend gave him a medal of Our Lady as a keepsake. Ratisbonne laughed at it; however he kept the medal, and what was more, he wore it continually on his person. During his stay in Rome he went about to see all the principal objects of interest in the city, and visited, among other churches, that of St. Andrea. Whilst there he was suddenly surrounded by a brilliant light, and beheld before him a figure resplendent with glory, resembling the image of Our Lady upon the medal which had been given him; she smiled kindly upon him and beckoned him to approach her. Ratisbonne, overwhelmed with awe and astonishment, fell upon his knees; tears rolled down his cheeks. For a long time he knelt there, absorbed in prayer, after the apparition had vanished; he resolved not to leave Rome till he had received Baptism. He was in fact baptized in Rome and became a zealous missionary. This wonderful conversion of a Jew reminds one of that of Saul, the persecutor of the early Christians.

LESSON TWENTY-EIGHTH

ON PRAYER.

303 Q. In the preceding lessons we learned of two means of obtaining God's grace, namely, the Sacraments and the sacramentals. In the present lesson we shall study a third means of obtaining God's grace, which is prayer. So: **Is there any other means of obtaining God's grace than the Sacraments? There is another means of obtaining God's grace, and it is prayer.** (303 Q.)

303 Q. Name a third means of obtaining God's grace?

304 Q. It is true that the Sacraments and the sacramentals are more powerful than our prayers; but, prayer, in another way, has an advantage over the Sacraments and sacramentals in that we can pray always and everywhere, while there may be times and places where we cannot make use of either the Sacraments or sacramentals, and where the salvation of our soul may depend on our own private prayers. Therefore, let us learn diligently about prayer.

Many persons have a mistaken idea about prayer. They have the habit of reciting long prayers without ever thinking of God, and they think that this is praying and honoring God. It is not. Of them Christ says, after the Prophet Isaias: "This people honoreth Me with their lips, but their heart is far from Me."[1] Such people recite prayers but do not pray. Why not? Because they do not think of God, while praying is the lifting up of our minds from the things of this world to God to advert to Whom we are speaking; prayer is the lifting up of our heart to God to fix and center it on Him.

When we have lifted our minds and hearts to God, we may, speaking in a general way, pray in four different ways, or for four different purposes:

1. To adore God: that is to recognize that He is, (a) the Eternal Majesty, spotless Sanctity; (b) the Creator, Preserver, and Ruler of all things; (c) our own Creator, our first beginning without Whom we would not have begun to exist; our Preserver, without Whom we would not continue to exist.

2. To thank God: for creating us in preference to so many millions of others He might have created, but did not create; for preserving us in being, in life, in health; for calling

1 Matt. XV., 8.

us to the true Faith; for adopting us as His children in Baptism; for giving us an opportunity of being instructed in our Holy religion and receiving the Sacraments; for giving us many other advantages over many other people.

3. To ask His forgiveness of our sins. The Bible says: "A just man shall fall seven times."[1] If so, how many times did we fall into sin? We should ask God's forgiveness for all these, time and time again.

4. To beg of Him all the graces we need whether for soul or body. We should pray first for God's blessings for the soul, in accordance with the words of Christ: "Seek ye first the Kingdom of God and His justice, and all these things (things pertaining to the body and this life) shall be added unto you.[2]

We may, however, also pray for the things of the body and of this life, but only as far as they are good for our spiritual welfare. So: **What is prayer? Prayer is the lifting up of our minds and hearts to God to adore Him, to thank Him for His benefits, to ask His forgiveness, and to beg of Him all the graces we need wheher for soul or body.** (304 Q.)

304 Q. What advantage has prayer over the Sacraments and sacramentals? Is reciting prayers the same as praying? Why not? For how many purposes may we pray? What do you mean by adoring God? Name three things for which we should be thankful to God. Of what should we ask forgiveness from God? What should we beg of God? For what blessings should we pray first? How may we pray for the things of the body and of this life? Are our prayers lost when we pray for others and they resist the grace granted through our intercession?

We may also pray for others; but here again, we should pray rather for their spiritual welfare than for their worldly prosperity, in accordance with St. James: "Pray for one another that you may be saved."[3]

When we ask God's grace for others, God may give them the grace, but they may resist it, as we learned under question 112. What then? Is the benefit of our prayer lost? Did we pray in vain? Not in the least. In such a case, you can say with the Psalmist: "My prayer shall be turned into my bosom."[4] This means that, if our prayer has not produced its effect, we shall nevertheless not be deprived of our reward, because, we will receive the benefit of our prayer. Thus, our Lord said to His disciples: "Into whatsoever house you enter, first say 'Peace be to this house.' And if the son of peace be there, your peace shall rest upon him; but if not, it shall return to you."[5]

1 Prov. XXIV., 16.
2 Matt. VI., 33.
3 James V., 16.
4 Ps. XXXIV., 13.
5 Luke X., 5, 6.

305. Q. Prayer is not only useful but it is also necessary, necessary to us if we wish to save our souls, or necessary to salvation. It is so necessary that without it, no one having the use of reason can be saved.

The person who is in state of mortal sin must pray, because justification, or forgiveness of sins, is **a gift of God,** which one must ask if he wishes to obtain it.

Even the person who is in the state of grace must pray and continue to pray until his last breath, that he may overcome the dangers to sin arising from the devil, the world, and the flesh. So: **Is prayer necessary to salvation? Prayer is necessary to salvation, and without it no one having the use of reason can be saved.** (305 Q.)

305 Q. How necessary is prayer? Can a person who is in a state of mortal sin obtain forgiveness of his sin without prayer? Why must a person in the state of grace continue to pray?

"Watch ye, and pray that you enter not into temptation. The spirit indeed is willing, but the flesh is weak." [1]

306 Q. In the book of Ecclesiasticus, God says: "Let nothing hinder thee from praying always." [2] Again, our Lord taught that we should always pray and not faint (be faint-hearted or slothful)." [3] St. Paul tells us how we can do this: "Therefore, whether you eat or drink or whatsoever else you do, do all for the glory of God." [4] Thus, if on rising in the morning, you make your intention to do all for the glory of God, your whole day is a continuous prayer to God and everflowing source of merit for Heaven. You heard the fable about the man who had a magical wand that changed into the purest gold whatever it touched. Your intention to do all for the honor and glory of God, in like manner, turns everything you do into gold, not into gold that will slip through your fingers at the hour of death, but into gold which you can take with you to Heaven, "where neither the rust nor the moth consume, and where thieves do not break through nor steal." [5]

Yet, though it is good to pray all the time in the manner explained above, there are particular times at which we should say special prayers, namely:

1. On Sundays and Holydays, because they are days of special prayer. On Sundays and Holydays of obligation we must, under pain of mortal sin, hear Mass; besides, we

1 Matt. XXVI., 41.
2 Eccl. XIX.,
3 Luke XVIII., 1.
4 1Cor. X., 31.
5 Matt. VII., 20.

should endeavor to receive Holy Communion and assist at the evening services, in our parish Church. If you give just one hour to God on Sunday by going to Mass, can you properly call Sunday the Lord's day?

2. Every morning and night. Do not say: "I have no time to pray in the morning." Rise five minutes earlier and say your morning prayers. We should pray in the morning to obtain God's blessing upon the coming day. We should pray at night to thank God for the benefits received during the day, to ask pardon of the sins we may have committed, and to beg His protection during the dark hours of the night.

We should pray in all dangers, asking the protection of God Almighty. In temptation we should ask God for courage to flee from the temptation or for sufficient strength to overcome it. In afflictions we should beg God to comfort us.

In time of affliction we should bear in mind that adversities, trials, and tribulations are not evil in themselves. By bearing them patiently we satisfy for temporal punishment due to our sins, and acquire new merits for Heaven. So: At **what particular times should we pray? We should pray particularly on Sundays and holydays, every morning and night, in all dangers, temptations, and afflictions.** (306 Q.)

306 Q. When should we pray? How can we pray without ceasing? What turns all your actions into gold for the life to come? Why should we pray specially on Sundays and Holydays? What must we do under pain of mortal sin on Sundays and Holydays of Obligation? What else should we endeavor to do on those days? Why should we pray in the morning? What is the remedy for people who think they have no time to pray in the morning? Why should we pray at night? For what should we pray in dangers? For what should we pray in affliction? What should we bear in mind in time of affliction?

307 Q. When we pray, we should first of all think of what we are saying.

When we speak to a fellow man we think of what we are saying to him; so when we address the Infinite Majesty of God, we should give heed to what we utter. In other words, we should pray with **attention.**

When we pray, we should realize that of ourselves we are helpless beings and need the assistance of God. In other words, we should pray with **a sense of our own helplesness and dependence upon God.**

When we pray for a favor or grace from God, we should have a great desire for the graces we beg of Him. For, if God sees that we are not eager to obtain what we beg of Him, He is not likely to hear our prayer and grant our requests.

So, we should pray with a great desire for the graces we beg of God.

When we pray, we should ever remember that we are the children of God and that God is our loving Father, who wishes to help us in all our needs; hence, we should pray with trust in God's goodness.

If God does not grant our request at once, we should not lose heart but we should ask Him again, and again; in other words we should pray with perseverance. Our Lord beautifully shows that it pays to pray with perseverance. One day He said to His disciples: "Which of you shall have a friend, and shall go to him at midnight, and shall say to him: 'Friend, lend me three loaves; for a friend of mine is come off his journey to me, and I have nothing to set before him.' And he from within shall answer and say: 'Trouble me not; the door is now shut, and my children are with me in bed; I cannot rise and give thee.' Yet if he shall continue knocking, I say to you, although he will not rise and give him because he is his friend, yet, because of his importunity, he will rise, and give him as many as he needeth. And I say to you: Ask and it shall be given you; seek, and you shall find, knock, and it shall be opened to you. Or what man is there among you, of whom if his son ask for bread, will he reach him a stone? Or ask a fish, will he reach him a serpent for a fish? Or if he shall ask an egg, will he reach him a scorpion? If you, then, being evil, know how to give good gifts to your children, how much more will your Father from Heaven give the good spirit to them that ask Him?'" To sum up: **How should we pray? We should pray: 1. With attention; 2. With a sense of our own helplessness and dependence upon God; 3. With a great desire for the graces we beg of God; 4. With trust in God's goodness; 5. With perseverance.** (307 Q.)

307 Q. How should we pray? What should we do if God does not grant our request at once?

308 Q. When we pray, we may express the wishes and desires of our heart in our own words. Such prayers have one great advantage, namely, that they are always said with attention.

However, there are certain forms of prayer which are so perfect, and which express the right sentiments of the Christian heart in a manner so becoming to all, that all should say them and say them frequently.

The first of these prayers is the Lord's Prayer, or the Our Father. This is the most venerable of all prayers, because it was made by our Lord Himself. It is the most excellent of all prayers because it contains all we may rightly desire, and

contains all things in the order in which we should desire them. See An Explanation of the Catechism, Part First—Apostles' Creed, page 61.)

After the Our Father we usually recite the Hail Mary. See page 63 of Part First.

A third form of prayer which we should all know and love to say is the Apostles' Creed. It contains the chief truths which the Church teaches, and is an open profession of faith which cannot fail to please God. (In Part First of An Explanation of the Catechism, we explained the various articles of the Apostles' Creed.)

A fourth prayer most recommended to us is the Confiteor. In it we confess that we are sinners and beg God's mercy and forgiveness. The parable of the Publican and the Pharisee shows the power of that prayer. "Our Lord spoke this parable to some who trusted in themselves as just, and despised others: Two men went up into the Temple to pray, the one a Pharisee, and the other a Publican; the Pharisee standing prayed thus with himself: O God, I give Thee thanks that I am not as the rest of men, extortioners, unjust, adulterers, nor such as this Publican. I fast twice a week; I give tithes of all that I possess. And the Publican, standing afar off, would not so much as lift his eyes towards Heaven, but struck his breast, saying: O God, be merciful to me, a sinner. I say to you, this man went down to his house justified rather than the other."[1]

Next come the Acts of Faith, Hope, and Love. They correspond to the virtues of Faith, Hope, and Love, infused into our hearts by God in Baptism, and are meant to increase and strengthen these virtues in our hearts. (See questions 107, 108, 109.)

Finally, of the utmost importance is the Act of Contrition. As explained in Lesson Eighteenth, an act of perfect contrition forgives at once all mortal sins and may be compared to a key which in one turn locks Hell and opens Heaven. So: **Which are the prayers most recommended to us? The prayers most recommended to us are the Lord's Prayer, the Hail Mary, the Apostles' Creed, the Confiteor, and the Acts of Faith, Hope, Love, and Contrition.** (308 Q.)

308 Q. Which is the most venerable of all prayers? Why is the "Our Father" the most excellent of prayers? Why is it good to recite the Apostles' Creed? What parable shows the power of the prayer known as the Confiteor? To what do the acts of Faith, Hope and Love corespond? Why is it good to recite them? Why is the Act of Contrition of the utmost importance?

1 Luke XVIII., 9-14.

309 Q. When we pray, our mind often wanders from our prayers, or, in other words, we become distracted. If we try to pray with attention and nevertheless become distracted, our distractions are not sinful, they do not make our prayers useless, nor do they displease God, for God says, "Peace to men of good will." It would be different if we were distracted wilfully. Such wilful distractions would make our prayers useless, or, in other words, prayers said with wilful distractions are of no avail. So, **Are prayers said with distractions of any avail? Prayers said with wilful distractions are of no avail.** (309 Q.)

309 Q. When are prayers said with distractions of no avail? Name an instance showing that prayer does violence to Heaven. Quote words of Christ showing the power of prayer? Why do many persons not obtain the things for which they pray?

Prayer does violence to Heaven. This is evident from the words God spoke to Moses after the Israelites had adored the Golden Calf: "Let me alone, that My wrath may be kindled against them, and that I may destroy them." But Moses besought the Lord His God . . . and the Lord was appeased from doing the evil which He had spoken against His people. [1]

Christ taught the great power of prayer when He said: "Therefore, I say unto you, all things whatsoever you ask when you pray, believe that you shall receive; and they shall come unto you." [2] "Amen, amen, I say to you: if you ask My Father anything in My name, He will give it to you." [3]

Yet, many persons pray and do not obtain their requests. Why not? For two reasons: 1. Because they do not pray as they should pray; (See 307 Q.) 2. Because they ask for things which would hurt and harm them rather than help them.

THE WALL OF SNOW.

At the time when the armies of Napoleon I overran Europe, the inhabitants of a lonenly and secluded farmhouse, situated very near the town of Schleswig, were greatly alarmed on hearing that the enemy was approaching that town. They had seen the sky colored crimson by the reflection of numerous conflagrations on the path of the hostile troops, and they feared lest before entering the town the soldiers would make a raid on their farm, lay hands on all they could find, drive out the inmates and set fire to the house, as they had done in many other instances. All night through, while listening for the

1 Exodus XXXII., 10-14.
2 Mark XII., 24.
3 John XVI., 23.

tramp of the dreaded invaders, the family prayed earnestly to God for His protection. The old grandmother was most assiduous in her petitions; taking her prayerbook, she devoutly recited the prayers for the time of war, in which this supplication occurs: "Build Thou up a wall around us, that the enemy may not approach our habitation." When she had ended, the proprietor of the farm remarked that he thought that she was asking too much of Almighty God, but the old woman shook her head. Now it was midwinter, and the cold was excessively sharp. When the day dawned, the inmates of the house, on looking out, were astonished to find that the wind had driven the snow and piled it up to such a height by the side of the road, as actually to form a wall which effectually hid the farmhouse from view. The family were amazed at the extraordinary height of the snow-drift. Thus they had been defended from any molestation on the part of the soldiers, who during the hours of darkness had marched along the road past the house. Thus God often protects His servants by natural means without miraculous intervention, and thereby manifests His omnipotence.

Anecdotes, Spirago-Baxter.

ST. MONICA'S PERSEVERING PRAYER.

We ought not to be discouraged if our prayers are not immediately granted. For many long years St. Monica prayed for her son's conversion, yet despite her tears and supplications he only fell deeper into sin. One day she went to a bishop and told him her grief. The bishop bade her not be disheartened, since it was impossible that the child of so many prayers should be lost. His words came true; Augustine was converted and became a great saint. For eighteen years his mother ceased not to pray for him.

Anecdotes, Spirago-Baxter.

SAINT BENEDICT AND THE FARMER.

St. Benedict was one day passing on horseback along a country road, when he overtook a farmer trudging on foot. "Well," said the latter, "I'm sorry I didn't take to praying myself; I might be now riding instead of walking; and what an easy way of getting up in the world!" "Not so easy after all," rejoined the Saint; "if you will say one 'Our Father' without distraction, this horse is yours." "Done!" said the farmer, and he began, "Our Father who art in heaven," etc., but scarcely had he reached the middle of the prayer when, looking up suddenly, he asked: "Am I to have the saddle and bridle, too?"

National Gallery, London. Sir Joshua Reynolds 1723-1794.

SAMUEL PRAYING TO GOD.

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